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CHRIST IN TYPE  
AND PROPHECY



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# CHRIST IN TYPE AND PROPHECY.

BY

Rev. A. J. MAAS, S.J.,

*Professor of Oriental Languages in Woodstock College, Md.*

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## PART V.

### *THE OFFICES OF THE MESSIAS.*

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#### CHAPTER I.

##### GENERAL DESCRIPTION. Is. Lxi.

##### INTRODUCTION.

1. **THE PROPHECY AND ITS CONTEXT.**—The chapter belongs to the second division of the Book of Isaias, forming the fourth canto of its third part. In the first canto, or chapter lviii., the prophet proposes renovation of heart and mind as the way of reaching salvation. The second canto, ch. lix., repeating nearly the same lesson, contends that sin alone impedes the advent of the divine kingdom which God himself will restore since man cannot. In the third canto, ch. lx., he describes God's kingdom by pointing to the glory of Jerusalem, over which God's splendor will rise, attracting thither all the nations of the earth. In the fourth canto the Messiah is represented as the one who will lift up Jerusalem to its glory, and lay the foundations of a theocracy. The Messiah himself explains to whom he is to bring salvation, and how its benefits may be shared.

2. **MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* According to the Chaldee version Isaias himself is the sub-

ject of chapter lxi., for it adds: "the prophet said." St. Thomas (Schegg, Loch, Calmet) is of opinion that either Christ or the prophet is the subject of the chapter; while the greater number of non-Catholic interpreters regard the prophet as the subject of the prophecy. In point of fact, vv. 1, 2 contain nothing that might not be predicated of a prophet.

*b.* Verse 3 settles the question as to the subject of the chapter; for in it salvation is no longer predicted but has effectually come to pass. A mere prophet might foretell but could not effect Messianic salvation, which is peculiar to the Messiah alone. That the Messiah is the subject of the predictions follows also from the connection of ch. lxi. with the preceding ones, so that the possibility of a mere prophetic reference is excluded. Again, in the fourth verse we have various predictions that are repetitions of preceding Messianic prophecies. And since these predictions have reference to the time of the Messiah, it follows that we cannot interpret ch. lxi. as referring literally to Isaias and the return from the captivity, and only typically to Christ.

*c.* The New Testament, also, supposes the Messianic reference of the prophecy, since, according to Luke iv. 21, Christ himself says: "This day is fulfilled this scripture in your ears."

*d.* The testimonies of the Fathers regarding the Messianic reference of this prophecy may be seen in Kilber's *Analysis Biblica* (ed. Tailhan, i. p. 390); St. Ephrem should have been added to the number of witnesses, for he gives only a Messianic explanation of the chapter.

*e.* Jewish tradition, too, explains the chapter as having a Messianic meaning. *Yalkut on Ex. xii. 48* reads: "A teacher of Elias's school said: Once I went from place to place, and I found an old man who said to me: What will become of the nations of the world in the days of the Messiah? I said to him: My son, every nation and every kingdom that hath persecuted and mocked Israel shall see the



blessing of Israel, and shall return to their dust and have no share in life; for it is said: The wicked shall see it and be grieved (Ps. cxii. 10). But every nation and every kingdom that did not persecute and mock Israel will come in the days of the Messias; for it is said: And strangers shall stand and shall feed your flocks, and . . . (Is. lxi. 5, 6)."

The following passage of the *Pesikta* (ed. Buber), p. 149, col. 1, refers to our prophecy: "He hath clothed me with the garments of salvation (Is. lxi. 10). There are seven garments which the Holy One, blessed be his name! has put on since the world began, or will put on before the hour when he will visit with his wrath the godless Edom. When he created the world, he clothed himself in honor and glory; for it is said: Thou art clothed with honor and glory (Ps. civ. 1). When he showed himself at the Red Sea, he clothed himself in majesty; for it is said: The Lord reigneth, he is clothed with majesty (Ps. xciii. 1). When he gave the law, he clothed himself with might; for it is said: Jehovah is clothed with might, wherewith he hath girded himself (Ps. xciii. 1). As often as he forgave Israel its sins, he clothed himself in white; for it is said: His garment was white as snow (Dan. vii. 9). When he punishes the nations of the world, he puts on the garments of vengeance, as it is said: He put on the garments of vengeance for clothing, and was clad with zeal as a cloak (Is. lix. 17). He will put on the sixth robe when the Messias is revealed. Then will he clothe himself in righteousness; for it is said: For he put on righteousness as a breastplate, and an helmet of salvation on his head (*ibid.*). He will put on the seventh robe when he punishes Edom. Then will he clothe himself in red; for it is said: Wherefore art thou red in thine apparel? (Is. lxiii. 2.) But the robes with which he will clothe the Messias will shine from one end of the world to the other; for it is said: As a bridegroom decked with a crown (Is. lxi. 10). And the sons of Israel will rejoice in his light, and will say: Blessed

be the hour when the Messiah was born; blessed the womb which bore him; blessed the eyes that were counted worthy to see him. For the opening of his lips is blessing and peace; his speech is rest to the soul; the thoughts of his heart are confidence and joy; the speech of his lips is pardon and forgiveness; his prayer is like the sweet-smelling savor of a sacrifice; his supplications are holiness and purity. O how blessed is Israel, for whom such a lot is reserved; for it is said: How great is thy goodness which thou hast laid up for them that fear thee (Ps. xxxi. 19)." Cf. Reinke, *Mess. Weissagungen*, ii. p. 294; Galatinus, *de arcanis cath. veritatis*, lib. ii. cap. vi. p. 61, ed. Basil. 1550; Barheb; *Hebraica*, vol. iv. pp. 49, 50.

#### IS. LXI.

The Spirit<sup>1</sup> of the Lord is upon me, because the Lord hath anointed me; he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a gar-

<sup>1</sup> The Spirit of the Lord is upon me. The servant of the Lord declares that he has been instructed and sent by the Spirit of the Lord to announce freedom and redemption to the afflicted, and to console them with all Messianic blessings. The Spirit of the Lord rests abidingly upon him, because the Lord himself has anointed him. We may remember that in the Old Testament priests were anointed (Ex. xxix. 7; cf. Lev. iv. 3; vii. 35; xvi. 32; xxi. 10; Ex. xxviii. 41; xl. 13; Num. iii. 3); the sacred vessels were consecrated (Num. vii. 1 ff.); kings were anointed, so that they are at times called the anointed or the Christs of the Lord (I. Kings ix. 16; x. 1; xvi. 1; II. Kings i. 14; ii. 4; iii. 38; v. 3; III. Kings i. 34; IV. Kings xi. 12; xxiii. 30, etc.; prophets, too, were at times anointed, as is seen in the case of Eliseus. Still this is the only instance in which a prophet was anointed outwardly, because God had reserved for himself the choice and the installing of the individual prophets on whom he poured the fulness of the Spirit. The anointing itself signified a divine election to a theocratic office, and symbolized the Spirit of God, infused into the soul of the chosen one, rendering it fit for the particular office in question. It may be noticed all through that God's salvation and help are especially promised to the weak and the mourning.

ment of praise for the spirit of grief ; and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify *him*.

And they shall <sup>2</sup> build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation. And strangers shall stand and shall feed your flocks, and the sons of strangers shall be your husbandmen, and the dressers of your vines. But you shall be called the priests of the Lord ; to you it shall be said : Ye ministers of our God ; you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory. For your double confusion and shame, they shall praise their part ; therefore shall they receive double in their land, everlasting joy shall be unto them. For I am the Lord that love judgment, and hate robbery in a holocaust ; and I will make their work in truth, and I will make a perpetual covenant with them. And they shall know their seed among the Gentiles, and their offspring in the midst of people ; all that shall see them shall know them, that these are the seed which the Lord hath blessed.

I will greatly <sup>3</sup> rejoice in the Lord, and my soul shall be joy-

<sup>2</sup> And they shall build the places. The desert and waste regions, not merely of the captivity, but also of the old covenant, shall be inhabited and fruitful ; strangers shall be the servants of the chosen people, which shall then be enriched with the wealth of the nations ; the people of God shall enjoy such an abundance of happiness and holiness that they shall be everywhere praised as the blessed of God.

<sup>3</sup> I will greatly rejoice. This part contains praises and thanksgivings for the Messianic benefits, and a prayer that the praise and glory of God may become known everywhere. The only difficulty in this passage regards the person who is introduced as speaking : *a*. The Messias himself speaks (Malvenda, Rohling, Trochon, Delitzsch, Nae-gelsbach, Orelli). But it is evident that the Messias cannot be the speaker, since in v. 3 the Messias gives the crown to the afflicted, while the speaker in the present passage has received the crown, etc. *b*. The speaker is the Church (Ephrem, Jerome, Cyril, Theodoret, Thomas, Sasbout, Pintus, Sanchez, Sa, Lapide, Menochius, Tirinus, Gordon, Calmet, Bade, Loch, Reinke), or the people (Mariana, Schegg), or the prophet speaking in the name of the Church (Maldonatus), or the apostolic college, or the spiritual Jerusalem (Foreiro). It is evident from the text itself that one of these latter opinions is the true one, since the speaker is represented as clothed with the garments of salvation and covered with the robe of justice. Now Sion or Jerusalem is repeatedly represented in the Old Testament under this aspect (Is. xlix. 21 ; li. 17 ; liv. 1 ; lx. 5 ; lii. 1). Again, it is natural that those should be represented as giving thanks for the Messianic blessings who have actually received them ; but the latter are none other than the members of the Church or of the new Sion.

ful in my God ; for he hath clothed me with the garments of salvation, and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels. For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth, so shall the Lord God make justice to spring forth, and praise before all the nations.

#### COROLLARY.

*a.* It follows from the present passage that only those that mourn with the afflicted people of God will receive the benefits of the Messianic blessings. Those who are happy and satisfied in the midst of the Babylonian captivity or of the inferior condition of the chosen people are not mentioned among the sharers of future happiness.

*b.* Moreover, holy Simeon's words (Luke ii. 34), "this child is set for the fall and for the resurrection of many in Israel," find their exact parallel in Isaias' words : "to proclaim the acceptable year of the Lord, and the day of vengeance of our God."

## CHAPTER II.

## THE MESSIAS AS PROPHET. DEUT. XVIII. 9-22.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—The first address of Deuteronomy (i. 6–iv. 40) recalls the benefits of God to the Israelites. The second address of the inspired writer (v. 1–xxvi. 19) repeats the whole economy of the Old Testament, first dwelling on its general obligations (v. 1–xi. 32), and then proposing them singly (xii. 1–xxvi. 19). In this latter portion we have again first the obligations towards God (xii. 1–xvi. 17), then those towards God's representatives (xvi. 18–xviii. 22), and thirdly those towards our neighbor (xix. 1–xxii. 30), followed by a few particular precepts concerning legal cleanness and sanctity. The third address finally proposes motives why the people should be faithful and obedient to God.

It is plain that our prophecy is contained in the part which contains the national obligations towards God's representatives. But here again we have first the obligations towards the judges and future kings (xvi. 18–xvii. 20); then those towards the priests (xviii. 1–8); and thirdly those towards the prophets (xviii. 9–22). The prophecy now under consideration coincides with this last section of Deuteronomy.

**2. FALSE EXPLANATIONS.**—*a.* The prophet here predicted is Josue alone (Bechai, Rashi, Aben-Ezra, and some Jewish writers at the time of St. Augustine; cf. c. Faust. xvi. 19). But God had raised up Josue before the



time at which Moses predicted the coming prophet (Num. xxvii. 18-23).

b. The prophet here promised is the whole series of prophets, not including the Messiah (Solomon Jarchi, Moses Maimonides, and a number of more recent Jewish writers). This opinion is antecedently improbable, because it supposes that the greatest of the prophets, whose spirit worked in all the other prophets, is not to be numbered among them (cf. I. Pet. i. 11).

c. It may be of interest to note the position of Baldensperger (*Das Selbstbewusstsein Jesu*, pp. 138 ff.) on the question whether Moses is a type of the Messiah, or rather whether the ancient Synagogue considered the Messiah as a prophet like unto Moses. First, the author points to John i. 20, 21 (cf. John vii. 40, 41), insisting on the distinction which the Jewish messengers make between the prophet and the Messiah. Besides, neither the Book of Enoch nor the Book of Jubilees represents the Messiah anyway like Moses; in the "*Assumptio Mosis*," where we most expect an approach between the prophet and the Messiah, the passage from Deuteronomy simply refers to Josue (i. 5-7). But it is strange how a man of Baldensperger's ability can be so wrapt up in a favorite idea as to neglect, or perhaps purposely omit, those considerations that oppose his theory most effectually. He indeed refers to John vi. 15, where the people endeavor to make Jesus their king, but explains it as a momentary impulse. Why does the writer omit the rest of the chapter (vv. 30, ff.), where the people compare the Messiah with Moses in so many words: "What sign therefore dost thou show that we may see, and may believe thee? what dost thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat . . ." Nor does the author sufficiently explain Josephus' account concerning Theudas (*Antiq.* XX. v. 1; cf. Acts v. 36), and the Egyptian (*Antiq.* XX. viii. 6; cf. B. J. II. xiii. 5; Acts xxi. 38). For to answer that these facts do not refer to the pre-

Christian period, or that those leaders intended only to begin the Messianic movement, expecting God or the Messiah himself to interpose his power suddenly according to the needs of the circumstances, or, finally, that the resemblance of these pseudo-Christis is only outward, consisting in miracles rather than an exercise of legislative power, is to acknowledge the weakness of one's cause. For how can we imagine that those false Christis should have urged their claims to the Messiasship by peculiarities which had been ascribed to the Messiah by the sect of the Christians? Had not the Synagogue's tradition acknowledged the necessity of the given characteristics in the person of the Messiah, those deceivers would never have dared to make them the marks of their Messianic claims. If Baldensperger supposes that Theudas and the Egyptian did not intend to claim the Messiasship for themselves, but prepared the way for another Messiah, he proceeds not only gratuitously, but against the clear report of the Acts and of Josephus. As to the legislative character which is wanting in the pseudo-Christis and is present in the type, it must be remembered that both Theudas and the Egyptian were only deceivers, and cannot, therefore, be expected to resemble Moses in everything. But they surely did resemble him in those characteristics on the strength of which they claimed the Messiasship. Baldensperger's position is still more weakened by the instances of Simon Magus and the Samaritan Dositheus.

What the author alleges about the Rabbinic development of the similarity between the Messiah and Moses is another strong proof against his position. For whether the Synagogue expected the Messiah to be like Moses, or to be a prophet like Moses, in either case Moses is the Messianic type. And what greater folly could the Rabbinic writers have committed than to grant that Moses is according to the Old Testament a Messianic type, if this was not the teaching of the Jews before the time of Jesus? Besides, the points in which the Synagogue has found or established

a similarity between the Messiah and Moses do not substantiate Baldensperger's contention.  $\alpha$ . In accordance with the education of Moses, the Messiah will be born in a royal palace in Bethlehem, and will be concealed (Jer. Ber. II. 4).  $\beta$ . In memory of the flight of Moses the Messiah appears, disappears, and reappears; the time of the disappearance is to last 45 days, according to Dan. xii. 11, 12 (Midr. Ruth, ii. 4).  $\gamma$ . The Messiah is the second redeemer, the Saviour (Goel), and resembles in his deeds the first redeemer (Jalk. ii. 54 c.; cf. Ps. lxxii. 8; Midr. Kohelet i. 9). As the first redeemer placed his wife and children on an ass, so will the second redeemer ride upon an ass (Zach. ix. 9). As the former brought down manna from heaven, and caused water to issue from the rock, so will the latter perform similar prodigies (Keth. 111 b. according to Ps. lxxii. 16; Joel iii. 18).

Whatever may be the opinion of Baldensperger, Christians were right in drawing from the earliest period attention to the striking similarity between Moses and Jesus Christ. This was done by the holy deacon St. Stephen (Acts vii. 37, and *passim*), and by St. John (i. 46; iii. 14; v. 46; vi. 32, etc.). The number forty is characteristic in the life of both Moses and Jesus (Acts vii. 23, 30); there are seventy disciples in the gospels (Luke x.), and seventy ancients in the history of Moses. The number seventy may here allude to the universality of the nations, for according to Jewish belief the nations of the earth are seventy in all (Jalk. i. p. 215 c.); even Solomon made seventy candlesticks, because he reigned over seventy nations (cf. Edersheim, ii. p. 136). A resemblance between Moses and Jesus Christ we find also in the history of the transfiguration, especially in the closing words of the address (Mark ix. 7), in the two Messianic witnesses (Apoc. xi.), in the brilliancy of the face (Midr. II. Kings. xxiii. 4; Ber. R. xii. after Jud. v. 31; Philo, de vita Mosis, iii. 2), in the seven tents which God produces for the Messiah (Jalk. ii. p. 56 d), in the words concerning the sorrows of the



Messias (cf. the last-cited passage with Mark ix. 12). In point of fact, when there is question of the transfiguration and of the miracles accompanying the miraculous increase of bread, Baldensperger freely grants that these particulars were not transferred from Christian theology into the Jewish Messianic doctrine, but originated in the pre-Christian principle (Mich. vii. 15) that in the Messianic days the miracles of the Exodus will be repeated (Mechilta Jer. xvi. 14; Tanch. Deut. 99 a; Midr. Ps. cviii. 23; Jalk. ii. 112 b; Midr. Koh. i. 9). Arguments of this kind belong rather to the land of dreams than to the domain of reason. We must not omit the parallel between the birth of the Messiah and that of Moses. It is true that the place of Christ's birth was predicted by Micheas, his flight into Egypt was prophesied by Osee; but at the same time we must acknowledge a striking resemblance in Jesus' birth to that of the great Hebrew leader. Josephus (Ant. II. ix. 2 f.) speaks of a prophecy given to Pharaoh concerning the birth of the Israelite redeemer, and of a visionary dream granted to Amram; the Book of Jubilees mentions repeatedly fathers and mothers who foresee and predict the future of their children; Sota (xii. a; Jalk. i. 51 c; cf. Edersheim, i. p. 186) establishes the virginity of Moses' mother and his father's sinlessness. Josephus (l. c.) mentions the easy bringing forth of Jochebed, and in Shem. Rab. (45) Moses' mother is declared to be blessed. To say with Baldensperger that the Christian account of Jesus' birth is only an attempt to outdo the history of Moses' nativity, is to acknowledge the parallelism of the accounts and also the impossibility of explaining them naturally.

**3. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The Messianic reference of the prophecy is clear from the New Testament; in Acts iii. 22, 23, St. Peter applies the passage explicitly to Jesus Christ. In Acts vii. 37, St. Stephen explains the text in the same manner. In Acts x. 43, St. Peter again says: "To him all the prophets give testimony;" now, on the one hand, Moses is evidently a

prophet (Deut. xxxiv. 10; Num. xii. 6-8), and, on the other, Moses does not give testimony to Jesus expressly except in Deut. xviii. 9-22. The Messianic reference of the prophecy may be indirectly proved from John i. 45; v. 45; iv. 25; etc.

b. The principal references to the patristic authorities concerning the Deuteronomic passage may be found in Kilber's *Analysis Biblica*, i. p. 111 f. St. Jerome has an explanation of the prophecy according to which it applies to the series of prophets; he does not, however, exclude its reference to the Messiah, though he is silent about it.

c. The Jewish testimonies favoring the Messianic reference of the passage have been given in the preceding number, where there was question of Baldensperger's theory.

**4. IN WHAT SENSE IS THE PROPHECY MESSIANIC?**—*a.* In its literal sense; because: *α.* Throughout the prophecy there is question of "the prophet" in the singular number; hence the literal meaning of the passage refers to the one great prophet, the Messiah. *β.* The prophet is to be like unto Moses; now Moses was not only a prophet, but also a legislator. Hence the prophet foretold must be both prophet and legislator, which is verified in Jesus Christ alone. *γ.* The Jews understood the prophecy as referring literally to one person: John vi. 14; vii. 40; i. 19-21; Matt. xxi. 11; i. 45; cf. John i. 49; Luke vii. 16; John ix. 17; Luke xxiv. 19; Matt. xvii. 5). The Samaritan tradition agrees with the Jewish on this point, as is clear from John iv. 25. For, on the one hand, the Samaritans admitted only the Pentateuch, and, on the other, the woman at the well declared distinctly her expectation of the Messiah who was to make known everything to the Samaritans. The Clementine Recognitions (I. 54) explicitly state: "The Samaritans expect only one true prophet according to the prediction of Moses, and they have been prevented by the wickedness of Dositheus from believing that Jesus is he whom they expect." The same belief appears to exist among the Samaritans of our day. For when Sylvestre de Sacy asked the

head rabbi of the Samaritans, Shalma-ben-Tabia, who resides at Naplous, about the meaning of the prophecy of Moses, that dignitary answered: "What you state about the prophet Hathab (the Messiah) is as you say; Jehovah said to Moses: I will raise them up a prophet out of the midst of their brethren like to thee. Great is the mystery of the Hathab who is to come." The same Shalma when asked in 1853 A.D. by Bargès whether the Samaritans, like the Jews, expected a Messiah, answered immediately: "Certainly; and our hope will not be confounded, since it is based on the promise of the Lord, who said to Moses: I will raise them up a prophet out of the midst of their brethren like to thee; and I will put my words in his mouth and he shall speak all that I shall command him." At the same time, the rabbi pointed with his hand to the passage in Deuteronomy which he read aloud (cf. *Notices et extraits des manuscrits de la Bibliothèque du Roi*, t. xii. pp. 29, 30; Bargès, *Les Samaritains de Naplouse*, pp. 89, 90).

*b.* The prophecy of Moses is Messianic only in a typical sense, its literal sense referring to the whole series of the prophets; at least, the prophecy is not exclusively Messianic in its literal sense. *Reasons* : *α.* The arrangement of the whole book requires that in the passage now under discussion there should be question of the whole series of prophets. For the inspired writer speaks first of our duties towards God, then of our obligations towards the ministers of God (judges, kings, priests, prophets), and finally of our duties towards our neighbor. Now this order is destroyed if we suppose that instead of the prophets we must understand the Messiah. *β.* The same conclusion as to the meaning of the prophecy may be drawn from the immediate context of the passage. On the one hand, the fact that the Lord will raise up from among the people a prophet like Moses is assigned as the reason why they should not consult soothsayers and fortune-tellers; and on the other hand, this prophet is represented as the one whom the Is-

raelites on Horeb had asked for. Now, the people on Horeb had not asked for the Messiah alone; and the coming of the Messiah would not have been a valid reason for not consulting diviners and soothsayers after the manner of the Gentiles. The criterion, too, which the inspired writer gives for distinguishing between the true and the false prophet is not applicable to the Messiah only, but has been actually appealed to by several of the prophets; and if this criterion had fitted the Messiah alone, the Israelites should have taken the first prophet in whom it was verified—and it was verified in the case of every true prophet—for the promised Messiah. The immediate context of the Deuteronomic prophecy points therefore to its application to the whole series of prophets. *γ*. The description of the promised prophet well agrees with what we know of the Israelite prophets, of their divine election, of their influence on the life of the Hebrews, political, religious, and social, of their legislative authority, and, in fine, of their whole official character in the synagogue.

*c*. If we compare the arguments for the former with those for the latter view, we find that, on the whole, the former are of less weight than the latter. It is true that attempts have been variously made to answer the latter, but they are so futile that they are hardly worth repeating. All answers worthy of the name are only partial solutions and destroy the order of the Book of Deuteronomy, by maintaining that vv. 15–19 do not form one continuous text with the preceding verses, or that the argument for not consulting soothsayers and diviners is taken from the dignity of the prophet promised, not from the continual presence of a divinely-appointed representative of God (Patrizi, Bade). The reasons advanced for the former view admit of a more satisfactory answer. In Hebrew the singular number is often used collectively, so that “the prophet,” too, may be taken in a collective sense (Gen. i. 26; Ps. xxxvi. (xxxvii.) 7; Deut. xvii. 14–20; Dan. ix. 24; etc.). The other Hebrew prophets, too, had really legisla-



tive power, so that in this particular point they resembled Moses. The fact that the Jews at the time of Jesus Christ understood the prophecy as referring to a single person does not prove much; at most it may be inferred that at that particular time they expected another prophet for whom they had waited as long as four centuries. Even at the time of the Machabees they had laid aside the stones of the polluted altar in order to learn from the next prophet what they should do with them. The question asked according to St. John by the embassy from Jerusalem shows clearly that the prophet whom the Jews expected was not identical with the Messiah. The tradition of the Samaritans is of too recent date to decide the particular manner in which the Deuteronomic prophecy refers to the Messiah. Since they do not acknowledge a typical sense, and since the prophets among them have been extinct too long to allow any special reference to them, it is but natural that we find among the Samaritans a tradition maintaining the literal application of the text to the Messiah.

d. The other arguments which are urged for the Messianic character of the prophecy do not necessitate its exclusively literal reference to the Messiah. The passages of the New Testament require only that Christ should be comprehended in the series of prophets predicted. As to the Fathers, their testimonies are not at one concerning the sense in which the prophecy is Messianic: a number of them appeal to the prophecy in order to show that entire obedience is due to Jesus Christ without on that account necessarily excluding a prophetic reference to the other prophets; a few clearly contend that the prophecy refers to Jesus Christ alone; others explain the passage typically of Christ (Clem. of Alex., Ven. Bede, St. Augustine); others, again, explain the prediction of Jesus Christ in so far as he is contained in the series of prophets (Euseb., Jerome, Origen, Theodoret, Walaf. Strabus). Cf. Cornely, *Introd.* II. ii. p. 279. As to the later authorities, the prophecy is ap-

plied to Christ alone by the "*glossa interlinearis*," by Burgensis, Cajetan, Joseph a Costa, Estius, Patrizi, Bade, Corluy, etc.; Christ, together with the other prophets, has been found in the Deuteronomic passage by St. Bruno, Albertus Magnus, Card. Hugo, Nicholas de Lyra, Dionysius the Carthusian, Alphonso Tostado, Bonfrère, a Lapide, Menochius, Tirinus, Frassen, Gordon, Calmet, Allioli, Reinke, Loch, Reischl, Meignan, Bisping, Scholz, Knabenbauer, de Hummelauer, Cornely, etc.; Vatable and Sa apply the prophecy to Josue and to Christ, but this view has not been adopted by any of the modern commentators. It follows, therefore, that whether we follow intrinsic or extrinsic evidence, the Deuteronomic prophecy applies to the whole series of prophets in such a manner as to include Jesus Christ as their head and master.

#### DEUT. XVIII. 9-22.

When thou art come into the land, which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations. Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire; or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming; thou shalt be perfect and without spot before the Lord thy God. These nations whose land thou shalt possess hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God. The Lord thy God will raise up to thee a prophet of thy nation and of thy brethren like unto me; him thou shalt hear; as thou desiredst of the Lord thy God in <sup>1</sup>Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I

<sup>1</sup> In Horeb. Horeb is another name for Sinai; Moses alludes here to the history told in Ex. xx. 18, 19; Deut. v. 23-28. The phrase "like to thee" reads in Hebrew "as thee." The phrase "I will be the revenger" reads in Hebrew "I will require [it of him]."

die. And the Lord said to me, They have spoken all things well. I will raise them up a prophet out of the midst of their brethren like to thee, and I will put my words in his mouth, and he shall speak all that I shall command him ; and he that will not hear his words, which he shall speak in my name, I will be the revenger. But the prophet who being corrupted with pride shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain. And if in silent thought thou answer : How shall I know the word, that the Lord hath not spoken ? thou shalt have this sign : Whatsoever that same prophet foretellet in the name of the Lord, and it cometh not to pass, that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind, and therefore thou shalt not fear him.

#### COROLLARIES.

1. Moses predicts the prophetic office of the Messias, his Hebrew birth, his fulness of the divine communications, his faithful discharge of the teaching office, his office of promulgating the new covenant, and the duty of all men to listen to his voice and to follow his instruction.

2. The question whether Moses himself had consciously in view the person in whom his prediction would find its ultimate fulfilment has really little or nothing to do with the interpretation of the passage. What is true of all prophetic prediction may be true of the present prophecy ; as other prophets do not always fully understand their prophetic utterances, so may Moses have been in doubt or ignorance concerning the full import of his inspired words. On the other hand, we express this view as a mere possibility, not as a probability. For though the great Hebrew leader was obliged to accommodate himself in his words to the rude state of his nation, we know that he himself was admitted to the closest intimacy with his God and Creator, and was instructed in mysteries such as few even of the Christian saints have been privileged to see.

## CHAPTER III.

## THE MESSIAS AS KING.

## Section I. The Song of Anna.

I. Kings ii. 1-10.

## INTRODUCTION.

1. **AUTHORSHIP OF THE SONG.**—*a.* Berthold, Thenius, Driver, etc., contend that Anna is not the authoress of the song. It is rather a hymn of victory which has been put into the mouth of Anna by reason of the similarity of her circumstances with those supposed in the song. According to Berthold the song strikingly resembles several psalms of the prophet-king. Thenius is of opinion that David composed the hymn as a song of thanksgiving after his victory over Goliath. Ewald believes that the canticle cannot be authentic, because the course of history is not at all interrupted if the canticle be omitted from the text. Driver says: "The song of Hannah is not early in style, and seems unsuited to Hannah's position: its theme is the humiliation of the lofty and the exaltation of the lowly, which is developed with no special reference to Hannah's circumstances; and v. 10 presupposes the establishment of the monarchy. The song was probably composed in celebration of some national success: it may have been attributed to Hannah on account of v. 5 b."

Were these opinions advanced by authors of less note than the foregoing, they might excite ridicule, but would not call for lengthy refutation. Sacred Scripture says, in the first place, expressly that Anna pronounced the song.



Whoever admits then the truth of Scripture, cannot have recourse to a mere later accommodation of the canticle to Anna. In the song itself there is nothing that Anna could not have aptly said on the occasion of offering Samuel, if the proper interpretation of the words be adhered to. It is true that in the song there are certain ideas similar to those which occur in the psalms (cf. v. 2 with Ps. xvii. [xviii.] 32). But the inference that therefore David must have composed the canticle is wholly illegitimate, since David himself may well have learned from Samuel and his ministers what Anna had taught her first-born. Ewald's argument is more amusing than reasonable; if the thread of the historical narrative were interrupted by the omission of Anna's words, it would follow that they formed a part of history, and not a mere hymn of thanksgiving. Driver's observation supposes that Anna is speaking only of her son and her position in regard to her rival; we shall see that this is a false assumption. What the author adds about the existence of the kingship at the time of the composition of the song is also false. At most, Anna supposes that there will be a king in Israel.

b. Ch. G. Hensler (*Erläuterungen des ersten Buches Samuels*, Hamburg und Kiel, 1795, p. 16) is of opinion that the song was composed long before the time of Anna, on occasion of a certain victory; Anna may have known the canticle, and employed it as an expression of her thanksgiving on account of the similarity of circumstances. This opinion does not contradict the express statement of Scripture, nor does it exclude the influence of the Holy Ghost during the time of Anna's recitation, nor can it be said to be unworthy of Anna, since it is generally acknowledged that even the Blessed Virgin employed in the *Magnificat* the expressions of earlier inspired writers.

c. Volney and Cahen are of opinion that the wife of a simple farmer cannot be supposed to have composed a canticle such as is ascribed to Anna in the present passage. But it must be kept in mind that nearly all the expressions

that occur in the canticle are also found in the inspired writings existing at Anna's time. "I have joyed in thy salvation" is wholly parallel to Gen. xlix. 18 and Ex. xv. 2; in Deut. xxxii. 39 we find a passage resembling the words of Anna: "There is none holy as the Lord is, for there is no other beside thee." Though Isaias insists more repeatedly on the sanctity of God than the earlier writers, still Lev. xi. 44, 45 and Jos. xxiv. 19 may well be considered as the inspired passages which led Anna to praise God's holiness. The whole history of the Jewish people is filled with the praises of God's power, so that Anna's allusions to it cannot astonish us. "The Lord killeth and maketh alive, he bringeth down to hell and bringeth back again" closely resembles Deut. xxxii. 39. The antitheses of vv. 4, 8 are suggested by Deut. xxviii. Examples of sterility ceasing by the special intervention of God occur repeatedly in the history of the patriarchs. As to the words "the Lord shall judge the ends of the earth," God's judgments are generally represented as his special providence by which he favors the Israelites and humbles all its enemies (cf. Gen. xviii. 25; Ex. vi. 6; vii. 4; xv. 18). "He shall thunder in the heavens" may well be considered as an allusion to Ex. ix. 23; xix. 16; Jos. x. 11, 12; Judg. v. 20.

The reference to the divine king cannot cause any difficulty, since the theocratic kingdom was predicted and almost minutely described in Deut. xvii. 14 ff. The Hebrews in general were therefore led to expect the institution of the royal dignity in the immediate future. We see in fact in the Book of Judges that the royal dignity was offered to Gedeon. The occurrence of "Christ" in the passage cannot astonish us, since the king was conceived as an *anointed* official in the theocratic dispensation. Thus far we have referred only to writers that preceded the time of Anna; if we refer to the psalms—and we have a right to do so, as the ideas expressed in the psalms were not wholly unknown to the men living immediately before and at the

time of Anna—we find in them so many thoughts and expressions resembling those in Anna's canticle that there cannot be the slightest difficulty from this point of view in admitting Anna to be the author of the song. Anna's husband cannot, after all, have been as rude as some of our opponents would gladly make him, since he belonged to the Levites, and must therefore have been quite familiar with the inspired writings of his time.

**2. MESSIANIC CHARACTER OF ANNA'S SONG.**—*a.* The Old Testament favors the Messianic interpretation of the song. The words "the Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ," are similar to passages in Pss. ii., cix., xvii. Now the latter passages are Messianic beyond all reasonable doubt. It follows then that we must regard Anna's words too as referring to the Messiah. Nor can it be said that the words "and upon them shall he thunder" find their fulfilment in I. Kings vii. 10, where it is said that "the Lord thundered with a great thunder on that day upon the Philistines and terrified them;" for Anna's prediction stands in parallelism with the preceding words: "the Lord shall judge the ends of the earth." *b.* The text of Anna's song suggests a Messianic meaning. It would be unreasonable to apply all that Anna says about God's humbling the proud and destroying his enemies to her rival Phenenna. Whatever may have been her defects, she surely did not deserve such divine vengeance as is portrayed in Anna's hymn. The prophetess was induced by her own delivery from the taunts of her rival to describe the victory of the Hebrew nation over its enemies, and especially its final salvation through the ministry of the Messiah. *c.* The New Testament expressly refers Anna's song to Jesus Christ. In Acts iii. 24 we read: "And all the prophets from Samuel and afterwards, who have spoken, have told of these days." Now we do not know of any Messianic prophecy that has Samuel for its author; since then St. Peter, in spite of this, explicitly names Samuel as the first

of the prophets that have spoken of the Messianic times, we must suppose that even in St. Peter's days the first two Books of Kings were ascribed to Samuel. If Samuel is the author of these books, Anna's canticle may be said to have been written by the first of the prophets. *d.* Among the Fathers, St. Augustine (*de Civit. Dei*, l. xvii. c. vi.) and St. Gregory the Great (in *i. l. regum*, vol. iii. p. 47) are the representatives of Christian tradition. It is not then surprising to find that the modern commentators follow the views of these great leaders. *e.* The Jews too applied the canticle to the Messiah, since the Targum renders "and will magnify the kingdom of his Messiah" instead of "and shall exalt the horn of his Christ." Jonathan ben Uziel sees in the enemies mentioned by Anna "Gog and Magog," i.e., the two great enemies of the Messiah; therefore, the victory celebrated by Anna is the Messianic victory, and the "king" and the "anointed" no one else but the Messiah.

# I. KINGS II. 1-10.

My heart hath<sup>1</sup> rejoiced in the Lord,  
And my horn is exalted in my God;  
My mouth is enlarged over my enemies,  
Because I have joyed in thy salvation.

There is none<sup>2</sup> holy as the Lord is,  
For there is no other beside thee,  
And there is none strong  
Like our God.

<sup>1</sup> **My heart hath rejoiced.** According to Prof. Bickell's analysis the canticle consists of eight stanzas, each of which numbers four hexasyllabic lines. The movement is therefore trochaic. Anna does not boast through any vanity over her exaltation, but she gives the glory of it all to the Lord. The horn appears to allude to the manner in which oxen conscious of their strength lift up their heads on high.

<sup>2</sup> **There is none holy.** Anna celebrates and praises those attributes of God in a special manner that have been especially instrumental in her salvation: God's sanctity, power, and omniscience. Instead of the phrase "there is none strong like our God," the Hebrew text reads, "there is no rock like our God." That the term "rock" was applied to God as early as the time of Moses appears from the phrases "zurishaddai" (my rock is the Almighty, Num. i. 6; ii. 12) and



Do not <sup>3</sup> multiply to speak lofty things, boasting,  
 Let old matters depart from your mouth ;  
 For the Lord is a God of all knowledge,  
 And to him are thoughts prepared.

The bow of the mighty is overcome,  
 And the weak are girt with strength ;  
 They that were full before have hired out themselves for bread,  
 And the hungry are filled :

So that the <sup>4</sup> barren hath born many,  
 And she that had many children is weakened.  
 The Lord killeth and maketh alive,  
 He bringeth down to hell, and bringeth back again.

The Lord maketh poor and maketh rich,  
 He humbleth and he exalteth.  
 He raiseth up the needy from the dust,  
 And lifteth up the poor from the dunghill,

That he may sit with princes,  
 And hold the throne of glory.  
 For the poles of the earth are the Lord's,  
 And upon them he hath set the world.

He will keep the feet of his Saints,  
 And the wicked shall be silent in darkness,  
 Because no man shall prevail by his own strength,  
 The adversaries <sup>5</sup> of the Lord shall fear him.

“Zuriel” (my rock is God, Num. iii. 35). The psalms have repeatedly the same figure of speech.

<sup>3</sup> **Do not multiply to speak.** The Hebrew text repeats the word “lofty things,” which repetition has been rendered in our version “boasting.” The “old matters” of the text signify nothing else but “bold or insolent words.” The clause “and to him are thoughts prepared” may be understood as meaning “he has determined to do great things,” or “he has determined the wicked deeds [so that they are fully known to him],” or again “by him are deeds weighed,” or finally “wicked actions shall not be established.” The variety of meaning is caused by the variety of meaning of the Hebrew text.

<sup>4</sup> **The barren hath born many.** “The barren hath born seven,” we read in Hebrew. For the explanation of “seven” see Ruth iv. 15 and Jer. xv. 9. The Jews have a tradition that for every child of Anna two of Phenenna’s died, so that the latter was really weakened.

<sup>5</sup> **The adversaries of the Lord.** The Hebrew text is here full of strength. The name Jenovah stands twice absolutely, so that it has

And upon them shall he thunder in the heavens,  
 The Lord shall judge the ends of the earth,  
 And he shall give empire to his king,  
 And shall exalt the horn of his Christ.

#### COROLLARY.

It cannot be stated with certainty whether Anna took her prophecy from previously revealed truths, or was herself immediately inspired and illumined. Nor is it certain whether she knew the destiny of Samuel, and thus realized that she herself was an instrument in bringing about that theocratic royalty which was to serve as the type of the king Messiah. A number of reasons lead us to suppose that Anna acted as a prophetess in pronouncing her canticle. Her personal piety and sanctity, the publicity of her divine praises, the occasion of the canticle (Samuel's presentation before the Lord), and the fact that Anna dwells wholly on the public and national benefits bestowed by God on Israel, are strong motives for considering Anna as favored by the prophetic light when she gave forth the canticle of divine praise. The Chaldee version, too, considers the song as entirely equal to the other Messianic prophecies, and consequently its authoress as a prophetess in the strict sense of the word.

### Section II. The Psalmist's King.

Ps. xlv. (xlv.).

#### INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—Prof. Bickell divides the psalm into five stanzas, each containing eight octo-

the greatest emphasis. "Jehovah—his adversaries shall fear him, and upon them shall he thunder in the heavens; Jehovah—he shall judge the ends of the earth. . . ." How Anna may have been induced to speak of the Christ in connection with the Messianic king has been explained above.



syllabic, trochaic verses. The transpositions and changes which the learned author suggests in the Hebrew text will be considered in the annotations in so far as they affect the present subject. Hengstenberg puts the whole psalm in the mouth of the psalmist, who, after briefly proclaiming his intention to praise a glorious king, proceeds to celebrate his beauty, power, righteousness, describing him as clothed in wedding apparel and on the point of contracting marriage with a band of royal maidens, one of whom is peculiarly distinguished among the rest (vv. 2-10). The psalmist then addresses the latter maiden (vv. 11-13), describes the marriage procession from the bride's home to the king's palace (vv. 14-16), promises an illustrious posterity (v. 17), and predicts the never-ending glory of the king (v. 18). Schegg's analysis is simpler and clearer: *a.* The psalmist addresses the king (vv. 2-10); *b.* he turns to the royal bride (vv. 11-16); *c.* he describes the posterity of the newly married, and returns finally to his initial theme (vv. 17, 18). Calmet compares this psalm with the 18th idyl of Theocritus. According to him it is a nuptial song, in which the bridesmaids address first the bridegroom and then the bride.

**2. AUTHOR OF THE PSALM.**—The title of the psalm attributes it to the sons of Core, using a form of speech which usually indicates the author. There is no solid reason for rejecting this view. The sentiments and the language of the psalm harmonize with those found in the psalms that have the same title. The expression "sons of Core" allows a range of time wide enough to fit any tenable view regarding the period and the circumstances of the composition of the psalm. Concerning the Coreites see I. Par. vi. 33-37; II. Par. xx. 19.

**3. TITLE OF THE PSALM.**—The title of the psalm reads: "Unto the end, for them that shall be changed, for the sons of Core, for understanding: A canticle for the beloved." Commentators have greatly exercised their ingenuity in the explanation of this title. *a.* When speaking of Ps. viii. we

shall see that the clause "unto the end" must, according to the Hebrew text, be rendered, "to the chief musician."

b. The second clause has been omitted in our versions. Literally rendered it reads "upon lilies." Some commentators believe that "lilies" was the beginning of a well-known air, or the name of a musical instrument (Calmet, Rosenmüller, etc.); others explain the word figuratively as meaning "virgins," or "brides," or "gladness" in general. Cf. Cant. ii. 1, 2; iv. 5; v. 13; vi. 2, 3; vii. 3 (Schegg, Hengstenberg, etc.). According to this last view the phrase "upon lilies" indicates the subject of the psalm. The Septuagint and Vulgate render this expression "for them that shall be changed." Since commentators understand this rendering as applying to a change of state, some see in it a reference to the resurrection from the dead, others apply it to the rising from the death of sin to the life of grace, others again refer it to the change from the virginal to the married state. This last view is defended by those who interpret the psalm of a royal marriage feast.

c. The third clause of the title "for the sons of Core" indicates the family of priests to which the author of the psalm belonged. Of this enough has been said in the paragraph treating of the author of the psalm.

d. The Hebrew expression "maskil" rendered in English "for understanding" is found also in the title of twelve other psalms. According to its etymology it is derived from a verb meaning "to understand," and is usually explained as signifying "a didactic poem." Rosenmüller, however, and Michaelis derive the word from an Arabic root which means "to bind or tie together." Consequently, when prefixed to a poem, it probably intimates a piece of a connected nature, or is perhaps the name of a particular kind of Hebrew poetry. Cf. the word "sonnet." Another English version "intricate poem" may be explained as indicating that the *real* meaning of the psalm is different from the apparent one, and therefore hard to understand.

*e.* The last clause of the title reads in the Hebrew text "a song of the beloved ones," which is equivalent to our "nuptial song," except that it supposes several brides. Rosenmüller and Hofmann prefer against Ewald and Clauss the rendering "song of lovely things," i.e., a lovely or sweet song. The word here rendered "beloved ones" or "lovely things" signifies in Jer. xii. 7 "love." It is therefore not surprising that several interpreters render the clause "a love-song" (Ewald and others). It must be kept in mind that the love signified by the word in the clause is the love of God for men (cf. Deut. xxxiii. 12; II. Kings xii. 25; IV. Kings xxii. 1).

**4. SUBJECT OF THE PSALM.**—All interpreters agree that the psalm is either a nuptial song, or celebrates the praises of a ruler. But even those authors who hold this latter view grant that a great part of the psalm either directly praises the king's brides, or glorifies the king for having such brides. The stress laid on the beauty of the king, the exhortation addressed to the royal brides, and the description of the bridal procession show that the marriage of a king has furnished the material for the psalm. Consequently we must reject:

*a.* The opinion expressed in the Chaldee and Syriac versions that the psalm was addressed to Moses and his assistant elders by those Coreites who had escaped the fate of their companions.

*b.* We must also reject the opinion of certain rabbinic writers who, according to Cocceius, apply the psalm to the nuptials of Abraham and Sara; for that patriarch was no king in the common acceptation of the word, nor was his bride the offspring of a king.

*c.* The literal meaning of the psalm cannot be applied to David's marriage with Michol the daughter of Saul, or with Maacha the daughter of Tholmai, king of Gessur, or with Bethsabee, the wife of Urias. For in the first case David did not yet possess the royal power; in the second he had power only over Juda, and resided at Hebron; in the third,

the bride was not of royal blood. Cf. I. Kings xviii. 27; II. Kings iii. 3; xi. 27.

*d.* The psalm cannot refer to the marriage of Joram with Athalia the daughter of Amri king of Israel (IV. Kings viii. 26). For Joram walked in the ways of the kings of Israel, and he did that which was evil in the sight of the Lord (*ibid.* 18). Nor are Reischl and Loch justified in applying the song to a supposed marriage between Josaphat, Joram's father, and a princess of Tyre. This explanation rests on no argument except its ingenuity. Besides, it is not very probable that God should have inspired such a nuptial song to celebrate a marriage that was hateful to him.

*e.* Those authors who apply the psalm to the marriage of Achab and Jezabel (III. Kings xvi. 31), or to that of Assuerus and Esther, forget that a nuptial hymn, celebrating an unbelieving monarch, and calling him God, would have hardly found a place among the sacred books of the Hebrews. This reason is of the greatest weight, because the psalm has been placed among those inspired canticles from the number of which even the lamentations of David over Jonathan (II. Kings i. 18 ff.) and over Absalom (II. Kings xviii. 33; xix. 4) have been excluded. Besides, it is expressly mentioned (III. Kings xvi. 31) that Achab's marriage was especially hateful in God's sight; and as to the marriage of Assuerus, his bride Esther was not a royal princess.

*f.* The opinion that the psalm was composed on the occasion of Solomon's marriage with the Egyptian princess (III. Kings iii. 1; vii. 8; ix. 16, 24; xi. 1) is called by Calmet "almost common" among interpreters, but in such a manner that the marriage itself prefigures a Messianic mystery. Regarding this last point commentators again disagree.

*α.* Calmet, Bossuet, Patrizi, Curci, and others refer the psalm's typical sense to the Messias. Calmet indeed speaks of a twofold literal meaning of the psalm, but according





to his explanation the second literal signification does not differ from what is commonly called the typical meaning. It seems strange, to say the least, that the Holy Ghost should have inspired a canticle singing the praises of a marriage hateful to him (III. Kings xi. 1-13). Besides, Solomon was no warrior, as the psalm's hero is supposed to be in vv. 4, 5, 6; nor were his sons made princes over the whole earth, as the psalm supposes of the royal offspring (v. 17). To apply literally to the Messiah whatever cannot be literally applied to Solomon, makes the psalm a medley inexplicable by the rules of Bible commentary.  $\beta$ . The greater number of Christian commentators explain the psalm as speaking of the Messiah in its literal sense. The words of the psalmist quoted by St. Paul (Heb. i. 8) may be urged in favor of this interpretation, since they hardly prove the apostle's thesis if they are applied to Jesus in a merely typical sense. Again, if the psalm referred to a carnal marriage, it would have hardly been admitted into the psalter, its hero could not be called "God" (v. 7), the king's throne could not be said to stand forever (v. 7), the king's ancestors would not form a line of kings (v. 17), and his sons would not be princes over the whole earth (v. 17). Moreover, the figure of marital love representing God's love for his elect is so common in the sacred writing, that we are antecedently inclined to suppose the same in this psalm. Compare, e.g., Is. liv. 5; lxii. 4, 5; Jer. iii. 1; Os. i.-iii.; Ezech. xvi.; xxiii.; Matt. ix. 15; xxii.; xxv.; John iii. 29; Rom. vii. 4; II. Cor. xi. 2; Eph. v. 27; v. 32; Apoc. xix. 7; xxi. 2; xxii. 17. In the Canticle of Canticles the same figure is employed throughout, as has been well explained by St. Bernard in his commentary. Similar language we find in St. Bonaventure's "Five Feasts of the Holy Infancy," in St. Laurence Justinian's "Connubium Spirituale," in the sublime songs of St. John of the Cross, and in the writings of all those authors who place the essence of the supernatural state in the love of friendship rather than in that of adoptive sonship. The



prophets often represent cities or nations by virgins or matrons. Cf. Is. iv. 4; xxiii. 12. "The daughters of Sion" are the cities of Juda, and the "virgin daughter of Sion" repeatedly signifies Sion or Juda itself; in the psalm now under discussion "the daughters of Tyre" (v. 13) probably indicate the dependencies of Tyre. Combining therefore these generally received figures, we find in the psalm a picture of the Messiah who is about to be united in love to his principal bride, the Synagogue, and to innumerable other brides, the different nations of the Gentiles.

The tradition of the synagogue regarding the Messianic meaning of Ps. xlv. (xlv.) is clear beyond all exception. The Targum renders verse 3 "thy beauty, O king Messiah, is superior to that of the sons of men" instead of "thou art beautiful in form above the sons of men." The Talmud (Shabb. 63 a) applies verse 4 to the Messiah, though other interpretations of the verse are immediately added. The words "thy throne, O God, is forever and ever" (v. 7) are brought into connection with the promise that the sceptre would not depart from Juda, in Ber. R. 99 (ed. Warsh., p. 178 b, line 9 from the bottom). The Targum—though not in the Venice edition, 1568—renders verse 8 "Thou, O King Messiah, because thou lovest righteousness . . ." (Cf. Levy, Targum. Wörterb., vol. ii. p. 41 a). Though the Midrash on the psalm limits its observations to the title of the psalm, of which it gives several explanations, to its opening words, and to the phrase of v. 17, "instead of thy fathers, sons are born to thee," it nevertheless clearly indicates that the prophecy refers to "the latter," i.e., to the Messianic days. Other rabbinic testimonies are collected by Schöttgen ("Jesus der wahre Messiah," pp. 431-435). Schegg compares the traditional explanation of bride and marriage-feast with the idea of a real and physical union with the Godhead which obscurely existed among all the Gentile nations. Their manner of worship, though degraded to the most revolting excesses, always implied or aimed at such a physical union of man with

God, a union which has found its fullest completion in the incarnation of the Word, and which continues to be fulfilled daily in the souls of the just.

The references to the patristic testimonies regarding the Messianic meaning of the psalm are collected by Tailhan in Kilber's *Analysis Biblica*, ed. ii. vol. ii. pp. 43 f.

PS. XLIV. (XLV.).

Unto the end, for them that shall be changed, for the sons of Core, for understanding: A canticle for the beloved.

My heart <sup>1</sup> hath uttered a good word,

I speak my works to the king.

My tongue is the pen of a scrivener that writeth swiftly.

Thou art <sup>2</sup> beautiful in form above the sons of men,

Grace is poured abroad in thy lips,

Therefore hath God blessed thee for ever.

Gird thy <sup>3</sup> sword upon thy thigh, O thou most mighty,

With thy comeliness and thy beauty.

<sup>1</sup> **My heart hath uttered.** The writer first declares his state of enthusiasm over the grand subject he is about to treat. "My heart bubbles with good words [on account of the excellency of the person whom I am going to celebrate], I address my work unto the king; be my tongue the pen of a ready scribe," i.e., let it supply me with the proper expressions during the course of my song; this meaning is more obvious than that the inspired writer should have called his tongue the instrument of the Holy Ghost, of the ready scribe.

<sup>2</sup> **Thou art beautiful.** The inspired writer at once proceeds to enumerate the attractions of the king, insisting first on his beauty. The outward beauty of the king's form is enhanced by his grace of speech, to which God has given his everlasting blessing, so that the royal words will never lack efficacy. The word which expresses the king's beauty is in the Hebrew text an intensive form, so that the beauty is greatly emphasized. Some find in these words a prediction of Christ's bodily beauty, others refer them to the beauty of his glorified body, during the time of the transfiguration, and after the resurrection. Cf. Cant. v. 13; John vii. 46; Luke xix. 48; xxi. 38; iv. 22. The "therefore" shows that God's blessing giving efficacy to the king's words is owing to the grace of his speech.

<sup>3</sup> **Gird thy sword upon thy thigh.** The inspired writer describes the king's chivalrous prowess, after insisting on his beauty. "Gird thy sword upon thy thigh," he addresses the king, "put on thy glory and thy grandeur." Instead of the words "set out, proceed prosperously and reign," we read in the Hebrew text: "[In] thy beauty proceed prosperously and ride on [to victory], because of [i.e., for the

Set out, proceed prosperously and reign,  
 Because of truth and meekness and justice,  
 And thy right hand shall conduct thee wonderfully.  
 Thy arrows are sharp,  
 Under thee shall peoples fall,  
 Into the hearts of the king's enemies.  
 Thy throne,<sup>4</sup> O God,  
 Is for ever and ever.

sake of] truth, and meekness and justice, and thy right hand will teach thee terrible [fearful, glorious] things." The writer immediately adds in what those "terrible things" consist: the king's arrows shall be sharp, shall pierce the hearts of his enemies, and a great number of them will be slain by his arm. In the case of Christ the enemies are Satan and his angels.

<sup>4</sup>Thy throne, O God. In the third place, the inspired writer describes the power of the king. Its first note is eternity, either in the strict meaning of the word if the king is taken in his divine capacity, or in the less strict sense of a duration embracing the time of the world's existence if the king is considered in his capacity of leader of the Church militant. There is more dispute about the proper rendering of the phrase "thy throne, O God."

*a.* Ewald, Döderlein, and others render "thy throne is God's [throne]," i. e., it is given thee by God. *α.* In order to express this meaning the inspired writer should have said in Hebrew "kisse Elohecha" instead of "kisse'acha elohim," i. e., literally, "the throne of thy God" instead of "thy throne, God." For thus Daniel speaks of "the city of thy holiness" (ix. 24); Ps. ii. of "the mountain of my holiness," Prov. xxiv. 31, of "the wall of his stones;" cf. Eccles. xii. 5; Is. lvi. 7; Ex. xxviii. 38. *β.* It cannot be said that Lev. xxvi. 42 is opposed to this principle, since in that passage we have the proper name Jacob, which cannot take the possessive affix. It follows, therefore, that the first rendering must be abandoned. *γ.* But though this be perfectly clear in so far as Gesenius' explanation is concerned, Ewald has suggested another manner of explaining the phrase. He supplies the noun "kisse" before "elohim," so that he renders "thy throne is the throne of God." To prove his conjecture the author appeals to Cant. i. 14 (15), "thy eyes are the eyes of doves;" but it should be kept in mind that in this passage we must probably render "thy eyes are doves" (cf. *Le Hir*, *Le Cantique des cantiques*, in loc.). *δ.* Besides, a dove has really eyes, so that we naturally think of her eyes when we hear "thy eyes are doves;" but God has only, metaphorically speaking, a throne, so that we suppose a metaphor as soon as we hear the phrase "thy throne is God." *ε.* Nor can the phrase "God is my rock" (Ps. lxii. 3) be compared with the phrase "thy throne is God," since in the former case we do not mean to say "my rock is the rock of God," but "God is my support."

*b.* We must therefore adhere to the translation which makes God not a predicate of the throne, but a title of the king. But here again interpreters differ as to the real force of the title. *α* Some look upon

The sceptre of thy kingdom is a sceptre of uprightness;  
 Thou hast loved justice and hated iniquity,  
 Therefore, O God,<sup>\*</sup> thy God hath anointed thee  
 With the oil of gladness above thy fellows.  
 Myrrh and<sup>\*</sup> stacte and cassia perfume thy garments,  
 From the ivory houses out of which  
 The daughters of kings  
 Have delighted thee in thy glory.

the predicate "God" attributed to the king as an equivalent of the title "Elohim" bestowed upon the judges (Ex. xxi. 6; xxii. 8), on Moses (Ex. vii. 1), on the apparition of Samuel (I. Kings xxviii. 13), and on the family of David (Zach. xii. 8). A Temanite inscription is said to use "elohim" for princes, and a Palmyrene uses "eloah" in the same sense (cf. Neubauer, *Studia Biblica*, p. 212; Cheyne, *Psalms*, p. 126).  $\beta$ . On the other hand, it is to be observed that in the immediate context, i.e., in the following verse, "God" occurs in a literal sense, hence should not be explained metaphorically in the phrase "thy throne, O God." Nothing then remains but to explain the phrase "thy throne, O God" in its strict meaning, as it has been interpreted by St. Paul (Heb. i. 8), by all the ancient versions, and by the Fathers of the Church. The passage, therefore, contains an explicit testimony for the divinity of the Messianic king.

<sup>\*</sup>O God, thy God hath anointed thee. Heb. i. 9 again testifies to the fact that "O God" must be taken as the king's title, not as the predicate of any other subject. And since God is represented as anointing God, the Fathers have made use of this passage in their writings against the Arians inferring from it a plurality of persons in the Godhead. At the same time the king is anointed with the oil of gladness above his fellows; hence he must be truly man also. The oil of gladness in this passage refers either to the king's heavenly joy and glory, or to the joy and glory resulting from his union with the Church. The latter meaning fits better into the context, since the inspired writer immediately proceeds to describe the joy of the marriage feast.

<sup>\*</sup>Myrrh and stacte and cassia. The psalmist now proceeds to describe the marriage feast, beginning with the praises of the king: his garments are perfumed with the most exquisite odors; the marriage procession of royal maidens among the king's beloved ones proceeds from the palace adorned with ivory. Such ivory adornment we meet also in the Ninivite palaces, and in the chambers of Mene-laüs (Od. iv. 72, 73). There is some difficulty about the exact meaning of the last part of the sentence. The "out of which" corresponds to "minni" in the Hebrew text.

a. Cheyne, with others, is of opinion that we ought to read "minnim" instead of "minni," and render the passage "out of ivory palaces stringed instruments [minnim] make thee glad; king's daughters are among thy favorites." But we have no other example of such an apocopated plural—at least no certain one. Cf. II. Kings xxiii. 8; xxii. 44; Lam. iii. 14; Ps. cxliii. (cxliv.) 2; Ezech. xiii. 18.



The queen <sup>7</sup> stood on thy right hand, in gilded clothing, surrounded with variety.

Hearken, O daughter, and see, and incline thy ear, and forget thy people

And thy father's house, and the king shall greatly desire thy beauty, For he is the Lord thy God, and him they shall adore.

And the daughters of Tyre with gifts, *yea* all the rich among the people,

Shall entreat thy countenance. All the glory of the king's daughter

Is within, in golden borders, clothed round about with varieties.

In the last passage we find a shortened form of the dual. It appears therefore preferable to retain the form "minni."

b. Patrizi and his followers suggest that "Minni" is the name of a country in Arabia; Horsley believes that it signifies Armenia. Hence the former render: "Minni shall make thee glad [on account of its abundance of perfumes], . . ." Horsley, on the contrary, translates: "From cabinets of ivory of Armenia they have pleased thee." But this rendering is based on a gratuitous hypothesis.

c. It is therefore preferable to retain the rendering of the Vulgate which considers "minni" as another form for "min," i.e., the preposition "from," and supplies a relative pronoun after "min." The literal rendering then is: "from ivory palaces [proceeding] from which have gladdened thee daughters of kings among thy beloved ones." The odors of the perfume may be referred to the special endowments of the Messianic king, his infused virtues, and the gifts of the Holy Ghost. The ivory palace is his heavenly home overflowing with the beauty and the joy of angels (cf. Cant. i. 3).

<sup>7</sup> The queen stood on thy right hand. The psalmist now begins to sing the praises of the bride, insisting on the beauty of her dress, on her love for her consort, on her power, and her splendid retinue.

a. Her position is at the right of the king, showing her elevation over all the other maidens of the suite (cf. II. Esd. ii. 6; Dan. v. 2, 3, 23). She is dressed in the gold of Ophir (cf. Cant. vi. 7, 8). We have already mentioned that the queen probably represents the Church, and typically, or at least by accommodation, the Blessed Virgin Mary (cf. Apoc. xix. 8). The other maidens may be understood as types of the different nations joined to Christ by their conversion to the true faith.

b. The psalmist treats of the queen's love for her consort by way of an admonition addressed to her either by the writer himself or by one of the courtiers. She is advised to forget her own people and her father's house, and when the king longs for her beauty—for he is her Lord—she is to adore him. It must be remarked that the Hebrew text disagrees with our versions in two points: 1. It omits the words "thy God" in the phrase "for he is thy Lord;" 2. Instead of the phrase "and him they shall adore" it reads "and thou shalt adore him."

c. The power and majesty of the queen are shown by the circum-



After her shall virgins be brought to the king,  
 Her neighbors shall be brought to thee ;  
 They shall be brought with gladness and rejoicing.  
 They shall be brought into the temple of the king.  
 Instead of thy <sup>8</sup> fathers, sons are born to thee,  
 Thou shalt make them princes over all the earth.  
 They shall remember thy name throughout all generations,  
 Therefore shall peoples praise thee for ever, yea for ever and  
 ever.

### COROLLARIES.

1. It follows from the psalm that the Messiah will be a king and hero surpassing all earthly kings and heroes in all those qualities which appeal to the human heart : in beauty, grace, courage, justice, and love.

2. But the same Messianic king will be God in the true meaning of the word, since he repeatedly receives that title in its literal sense.

3. It also follows that there must be more than one person in the Godhead, since God himself will anoint the divine king.

stance that the inhabitants of Tyre come unto her with gifts, and the richest of the people sue for her favor. Instead of applying the expression "daughter of Tyre" to the inhabitants of that city, Cheyne explains it as referring to the queen herself, rendering "unto thee shall they come, O daughter of Tyre, with gifts." This supposes that the psalm refers to a marriage with a Tyrian princess, a view which we have rejected in the opening paragraphs of this chapter.

d. The queen is next considered in the splendor of her retinue. She is indeed all glorious in her inner apartments, her clothing is of ounces of gold ; in brodered apparel she is led to the king, her virgin companions are brought to thee [O king] after her. They are led in joy and gladness, they are brought into the king's palace. These virgins are the friends of the queen, and they will be the attendants on the king according to oriental custom.

<sup>8</sup> **Instead of thy fathers.** The psalmist finally mentions the offspring of the royal marriage. The sons of the king shall occupy the throne of his fathers, and become mighty rulers over all the earth. In the Messianic sense the king's sons are the apostles and the ministers of the gospel ; in their name the psalmist concludes by wishing that he may celebrate the king's name throughout all generations, and the converted peoples will therefore give thanks to the king for ever and ever.

## CHAPTER IV.

## THE MESSIAS AS PRIEST.

## Section I. A Priest Forever.

Ps. cix. (cx.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—The psalm consists, according to Prof. Bickell's analysis, of six stanzas of four verses each. The even verses are pentasyllabic, the uneven are heptasyllabic. The movement is iambic. The psalmist hears the word of Jehovah addressed to a king to be seated near him on his war-chariot (v. 1). The king immediately complies with Jehovah's invitation, and with a mighty sceptre in his hand, accompanied by numerous associates, he proceeds against his enemies (vv. 2, 3). Jehovah then declares that the king is also priest; the latter battles successfully against his enemies, and after refreshing himself with a drink from the spring near the wayside he pursues them into their own territory (vv. 3, ff.). According to Le Hir: *a.* The words of Jehovah (v. 1); *b.* Address to the king (vv. 2-4); *c.* Address to Jehovah (vv. 5-7).

**2. AUTHOR OF THE PSALM.**—The author of the psalm is David. *Reasons:* *a.* According to Matt. xxii. 43-45 Jesus himself testifies that David in spirit spoke of the Messiah in the psalm. Cf. Luke xx. 41-44; Mark xii. 35-37. In Acts ii. 34 St. Peter bears witness that David composed the psalm: "For David ascended not into heaven, but he himself said: The Lord said to my Lord . . ." *b.* The title of the psalm gives testimony to the same effect, for

it reads, "a psalm of David," the preposition in the Hebrew text usually signifying authorship. It is true that in the Arabic the name David is missing in the title, and that the LXX. version with its derivatives renders the title "a psalm about David," not "a psalm of David." But St. Jerome, the Chaldee version, and the Syriac are perfectly clear in their rendering of the title, assigning the psalm to David as its author. Those who contend in our days that David is not the author do so because they oppose the Messianic bearing of the psalm.

**3. NON-MESSIANIC EXPLANATIONS OF THE PSALM.**—*a.* It treats of Abraham and his victories over his enemies (Jarchi, Talmud tract. Nedarim, Midrash Tehillim, Abendana). But the title of the psalm, the tradition regarding its authorship, and the history of Abraham are against this opinion. For Abraham had no such part in the theocracy as v. 1 ascribes to the king in the psalm; Sion had not entered into the Jewish history at the time of Abraham, yet it appears in v. 2; in Abraham's time the brightness of the saints (the adorned apparel of the chosen warriors) was not yet known, and still it appears in v. 3. The hero-king of the psalm is both king and priest, and still Abraham pays tithes to Melchisedech (Gen. xiv. 18-21).

*b.* The psalm refers to David (Chald., Solomon ben Melech, Ilgen, Friedländer, Ewald, Maurer, etc.). Aben-Ezra refers the psalm to David's war against the Philistines (II. Kings xxi. 15-17); Mendelsohn sees in the psalm an allusion to David's history as told in II. Kings xi. and xii. 27 ff.; Paulus and Ilgen are of nearly the same opinion as Mendelsohn, their chief reason being the name "Rabba" which occurs in v. 6, and which is according to them the capital of the Ammonites. This opinion is wholly unfounded. David never figured as a priest in Hebrew history, while the king of the psalm is a priest for ever (v. 4). The contents of v. 1 too are not applicable to David. For though the verb "yashab" may have the meaning "to remain" (II. Kings ii. 2, 4, 6; Jud. vi. 18; Os. iii. 3; cf.

the Greek *καθίζειν* in Luke xxiv. 49 ; Acts xviii. 1), that meaning hardly fits into the context of v. 1. Why should the king be seated quietly at the right of Jehovah, in his war-chariot, until God had subdued his enemies? This would be unworthy of the king, and opposed to the ordinary providence of God. The same reasons are against the opinion that the psalm applies to David during the time of Absalom's rebellion (cf. Gabler's *Theol. Journal*, Bd. viii. p. 536 ff.), or that it refers to Solomon the peaceful ruler of Israel, or to Zorobabel (Chrysost.), who was neither king, hero, nor priest, or to Ezechias (Borhek, St. Ambrose, several Jews who lived at the time of St. Justin, and Tertullian), who gained the victory over the Assyrian armies without any exertion on his part (II. Kings xix. 35 ; II. Par. xxxii. 21-23 ; Is. xxxvii. 36 ; Tob. i. 21), or to the Machabean prince Jonathan (Hitzig, I. Mach. x. 21), or to the angel guardian of David, who is neither priest nor human hero.

c. The psalm refers to king Ozias wishing to offer incense in the Temple, prevented by the priests from doing so, and struck with leprosy for his bold attempt (II. Par. xxvi. 16 ff.). This fact supposes, according to de Wette, a previous struggle between the priesthood and the king, in which the question must have been discussed whether the king could claim the sacerdotal rights. A partisan of the royal party must, therefore, have composed this psalm in order to show the divine right of the Hebrew king to the priestly dignity. But this view must, in the first place, disregard the title of the psalm ; then, it does not appear how, according to this assumption, the psalm could have been received among the inspired writings of the Hebrews. Besides, the whole hypothesis is at best only an ingenious conjecture.

d. General arguments against the Messianic explanation of the psalm. 1. At the time of David and Solomon the Messianic idea was not sufficiently developed to admit the reference of the psalm to the Messias. Yet we find several



of the Messianic ideas contained in the psalm, in the books of Moses, or at least in Pss. ii. and lxxii., and in II. Kings xxiii., which latter pieces belong to the time of David and Solomon. 2. The psalmist speaks in the song to a contemporary, hence does not address the Messiah. But the prophets frequently speak of future things as if they were present, owing to the circumstance that they see them actually present in their prophetic visions (cf. Is. vii. 14; ix.; xi.). In the present psalm it is evident that David speaks of the future, since he calls another king his Lord. 3. A Messiah who was both priest and king has never appeared; hence the psalm cannot be taken in a Messianic sense.—There can be no difficulty about the priesthood of Jesus; only his royal dignity is denied him by our opponents. We refer them to John xviii. 35–38, where Jesus himself explains to Pilate the nature of his royal dignity. Driver, in his “Literature of the Old Testament” (p. 362, note), has added the following difficulties. 4. Adoni (my lord) is commonly used in addressing the Israelite king. But the learned author surely cannot deny that the Messiah was eminently the theocratic king. 5. Messianic prophecies have regularly as their point of departure some institution of the Jewish theocracy—the king, the prophet, the people (Is. xlii. 1, etc.), the high-priest, the temple (Is. xxviii. 16); the supposition that David is here speaking and addressing a superior who stands in no relation to existing institutions, is not indeed impossible (for we have no right to limit absolutely the range of prophetic vision), but it is contrary to the analogy of prophecy.—We have noticed already that at the time of David prophetic writings existed or came into existence in which the Messiah is exhibited under nearly the same aspect under which we see him in the present psalm. As to the principle enounced by Driver, the leading Messianic characteristics of the psalm are the priesthood and the royal dignity; now both existed at David’s time, so that the prophet could take his point of departure from them. 6. The correctness



of this reasoning, Prof. Driver says, is strongly confirmed by vv. 3, 5-7, where the subject of the psalm is actually depicted, not as a spiritual superior, but as a victorious Israelite monarch, triumphing through Jehovah's help over earthly foes.—It is strange indeed that the Professor can almost in the same breath advance two objections, one of which answers the other. Have we not been told a moment ago by the learned author that the prophets commonly take their point of departure from some existing theocratic institution? and must they not in the same manner take their departure from some tangible fact of sense in order to be understood by their readers or hearers? The psalmist, therefore, taking his starting-point from the semblance of a successful warrior, depicts the Messianic hero in all the glory of his spiritual conquests. 7. To do justice to Prof. Driver we must add, that he continues his dissertation by telling his readers that "the psalm is Messianic in the same sense that Ps. ii. is: it depicts the ideal glory of the theocratic king, who receives from a prophet . . . the twofold solemn promise of victory over his foes [and] of a perpetual priesthood . . ." Prof. Cheyne (p. 301) speaks in the same manner: "Its [the psalm's] historical interpretation is correspondingly difficult; nor have I space to discuss rival hypotheses. To me it appears like an imitation of Ps. ii.; but I am not positive that we can follow the analogy of that psalm in our interpretation."

**4. MESSIANIC CHARACTER OF THE PSALM.**—All Christians hold it for certain that the psalm refers to the Messiah. *Reasons:* *a.* The New Testament testifies that the psalm is Messianic. According to Matt. xxii. 42-46, and Luke xx. 41-46, Jesus himself in presence of the Pharisees testified that David had in this psalm called the Messiah his lord, and none of his enemies dared to contradict this statement of the Saviour. In Heb. vii. 17 St. Paul testifies that the words of the psalm "thou art a priest for ever . . ." had been spoken about Christ. The same apostle appeals to the very opening verse of the psalm in

order to prove that the reign of Jesus will be fully victorious at the end of the world (Heb. x. 13). Acts ii. 32-36 refers to Christ the same verse of the psalm (cf. Eph. i. 20-22; Acts v. 31; vii. 55, 56; I. Pet. iii. 22; Rom. viii. 34; Phil. ii. 9-11; Heb. i. 3; i. 13; viii. 1).

*b.* The contents of the psalm itself furnish another proof of its Messianic character. No merely human king merits to be associated with Jehovah in his kingdom, no theocratic king has been at the same time priest according to the order of Melchisedech, and the armies of no theocratic king have fought their battles with sacred arms. Adding to this the impossibility of assigning any one king in whom the different requirements of the psalm are really verified, it follows that the Messiah alone may be said to be its subject.

*c.* Besides all this, we have the testimony of Christian tradition, which is morally unanimous in maintaining the Messianic character of the psalm. The patristic testimonies referring to this point may be seen in Reinke's *Messianische Psalmen*, vol. ii. pp. 158-166. Cf. also Kilber's *Analysis Biblica*, vol. ii. pp. 86 f. (ed. Tailhan).

*d.* The Jewish tradition agrees with the Christian in the Messianic interpretation of the psalm. *Verse 1.* Midrash on Psalm xviii. 36 has the following passage: "In the future God will seat the king Messiah at his right, for it is said, The Lord said unto my Lord, Sit thou at my right hand; and Abraham will be seated at the left. And Abraham's face will become pallid, and he will say: The son of my son sits at the right, and I sit at the left. But the Holy One, blessed be he, will appease him, saying: The son of thy son sits at my right, and I sit at your right hand" (cf. Talmud, Sanhed. f. 108, 2). The Midrash Tehillim on Psalm ii. 7 explains the words "Sit thou at my right hand," or rather, "The Lord said to my Lord," of the Messiah. In the Zohar (Gen. fol. 35, col. 139) we read: "The higher degree said to the lower: Sit thou at my right hand." We know that the lower degree in this

passage is the Messias. The same book (Num. fol. 99, col. 394) reads: "the just one (Jacob) said to the Messias: Sit thou at my right hand." In the passage on Gen. (l. c.) R. Simeon explains the words "the Lord said to my Lord" of the union of the Jews with the Gentiles at the time of the Messias.

*Verse 2.* According to Bereshith Rabba (sect. 85, fol. 83, 84) on Gen. xxxviii. 18, the three pledges which Tahmar had asked of Juda must be interpreted mystically: The seal signifies the kingdom, the bracelet the Sanhedrin, the staff the king Messias, and that with special reference to Is. xi. 1 and Ps. cix. 2. According to Bammidb. R. (18, last line), the staff of Aaron which was in the hands of every king till the temple was destroyed, when it was hid, will be restored to the king Messias, as is indicated in Ps. cix. 2. Yalkut (vol. ii. par. 869, p. 124 c) on this psalm supposes that the staff mentioned in verse 2 is the same as that of Aaron, of Jacob when he crossed the Jordan, of Juda, of Moses, and of David when he slew Goliath; the same staff will be restored to the Messias, who shall smite the Gentiles with it.

*Verse 3.* Bereshith R. (cf. Raym. Martini, p. iii. dist. iii. 8, 5) has it: "R. Barachias says: God said to the Israelites: You tell me (Lam. v. 3): we are become orphans without a father. Neither has the Goel a father whom I will raise up for you as it is said (Zach. vi. 12): Behold a man, the Orient (tsemach, branch) is his name, and under him shall he grow up. And in Is. liii. 2: And he shall grow up as a tender plant before him; and Ps. cix. 3: From the womb before the day-star I begot thee."

*Verse 4.* Bereshith R. on Gen. xiv. 18 (cf. Raym. Martini, p. iii. 16, 1) reads thus: "Melchisedech king of Salem, as it is said: This is what the Scriptures say, Ps. cix. 4: The Lord hath sworn and he will not repent: Thou art a priest for ever according to the order of Melchisedech. And who is this? It is the king Messias, as it is said (Zach. ix. 9): Behold thy king will come to thee, the just

and Saviour. But what did the same? He offered bread and wine, as is written, Ps. lxxi. 16, etc." The Targum paraphrases verse 4: "For thou hast been made a prince of the world to come on account of thy merits, because thou art a just king." Now the "world to come" refers to the time of the Messias, as we have seen repeatedly.

*Verse 6.* Zohar (Gen. fol. 29, col. 113) has the following words: "The holy ever blessed God has decreed to clothe the Messias in purple, as it is said in the psalm: He shall judge."

*Verse 7.* Midrash Tehillim on verse 7 says: "In the times to come [the Messianic times] blood streams of the impious will flow down, and the birds of heaven will come to drink out of the bloody streams, as it is written, He shall drink." Cf. Reinke, *Messianische Psalmen*, vol. ii. pp. 153-155; Edersheim, *Life and Times of Jesus Christ*, ii. App. ix. pp. 720 f.; *Hebraica*, April 1886, pp. 137 f.

### Ps. cix. (cx.).

The Lord<sup>1</sup> said to my Lord :  
 Sit thou at my right hand  
 Until I make thy enemies  
 Thy footstool.

<sup>1</sup> **The Lord said.** Jehovah says to David's Lord (Ha-Adon), the Messias; that David's Lord is the Messias in this passage follows from Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-44. The Messias could not well be called "Adonai," because that term indicates Jehovah, from whom the Messias is distinguished in the passage. To be seated at the right hand of the king is a sign of one's sharing his power and dignity. Cf. III. Kings ii. 19; Acts ii. 34; Eph. i. 20-22; Heb. i. 13, 14. According to some writers the words of the psalm were verified when Jesus ascended into heaven (Corluy; cf. Mark xvi. 19; Heb. i. 3; Matt. xxviii. 18; John xvii. 1, 2), according to others (Reinke) they were verified even in the Old Testament. The reason assigned for this latter opinion is reduced to the consideration that Christ was the author of the Old Testament too; but surely these authors cannot maintain that Christ bodily existed before his nativity in Bethlehem; that the grace given in the Old Testament to the elect was the grace of Christ, the adherents of the former view readily grant. It may be considered as a general principle that "until" after an *affirmative* does not always deny the duration of the action or the state beyond the limit indicated by "until," and after a



The Lord <sup>2</sup> will send forth the sceptre of thy power  
Out of Sion ;

Rule thou in the midst of thy enemies.

With thee <sup>3</sup> is the principality in the day of thy strength,  
In the brightness of the saints,

*negative* proposition it does not always affirm the same. Still it follows from I. Cor. xv. 24-28 that after all the enemies of Christ shall have been reduced to subjection, after the resurrection and the last judgment, "then the Son also himself shall be subject unto him that put all things under him, that God may be all in all." In the same passage the apostle tells us who these enemies are : "all principality, and power, and virtue, . . . and the enemy death." In Eph. vi. 12 the apostle adds : "the rulers of the world of this darkness, . . . the spirits of wickedness in the high places." All of these shall become the footstool of Christ, even as oriental kings are wont to set their foot on the neck of their subdued enemies.

<sup>2</sup> **The Lord will send forth.** The sceptre is always considered as the symbol of power (cf. Gen. xlix. 10 ; Num. xxiv. 17 ; Am. i. 5 ; Is. x. 24, 25 ; Jer. xlviii. 17). It deserves notice that the psalmist does not use the word "shebeth" but "matteh" in this place in order to show that he speaks of enemies who will have to be chastised as well as ruled. But "shebeth" too has, at times, the meaning "rod of chastisement" (cf. Prov. x. 13, 24 ; xxii. 8). According to Bickell we must supply after "out of Sion :—" "He says to thee : I am with thee." These words form, according to that writer, the third line of the present stanza. The Lord gives to the Christ the power of the divine assistance from Sion, because it was from Sion that the Messianic warfare of the Gospel began (Is. ii. 3), and it is in Rome that Christ began to rule "in the midst of . . . (his) enemies" (Patrizi, *Cento Salmi*, in h. l.).

<sup>3</sup> **With thee is the principality.** We must first say a word about the reading of this stanza and then consider its various explanations. 1. Two expressions of the stanza have occasioned a great variety of opinions regarding its meaning.

a. The Hebrew text reads instead of "With thee is the principality in the day of thy strength," "thy people (offers) freewill-offerings in the day of thy strength." Since only the LXX. version and the Vulgate have the reading "with thee" instead of "thy people," there can hardly be any doubt about the correctness of the Hebrew text.

b. The second discrepancy of readings gives more trouble. The Hebrew text reads : "In the brightness of sanctity, from the womb of the dawn is unto thee the dew of thy youth," instead of "in the brightness of the saints, from the womb before the day-star I begot thee." α. This latter rendering is based on the LXX. interpretation : they read "mishshachar" for "mishchar," omit "lecha tal," and substitute "yeliditcha" for "yaldutecha." De Rossi enumerates 69 codd. which have the reading "yeliditcha ;" Patrizi contends that over a hundred codd. have this reading. The Syriac version too



From the womb before the day-star  
I begot thee.

favors this reading, though it must be granted that it has been corrected in many passages according to the LXX. version.  $\beta$ . But by far the greater number of codd. are against the LXX. reading "yelidtica;" the other versions of the highest authority contradict it, and the context hardly favors the sense of the LXX. rendering, while it agrees exactly with the Masoretic reading. The latter seems therefore to deserve the preference. As to "l'cha tal," Prof. Bickell endeavors to justify the omission of this phrase in the LXX. version, because, according to him, "tal" is a corrupt repetition of the following "yal;" but this is at best only an ingenious conjecture. Aquila, Symmachus, the Quinta, and the Syriac versions keep the phrase, the last versions giving to "tal" a meaning similar to the Syriac "talyo." Finally, the LXX. reading "mishshachar" appears preferable to "mishchar," since the latter would be a hapax-legomenon, and is not required by the renderings of the ancient versions (cf. Corluy, *Spicil.* ii. pp. 188 f.; Cheyne, p. 302, and critical note on p. 402).

2. As to the meaning of the stanza, we shall first state a number of different renderings, and then add a word concerning their relative value. *a.* Jerome: "the people are all alacrity in the day of thy strength, on the holy mountains shall rise unto thee the dew as from the womb of thy youth;" Cheyne's rendering is not far different: "all alacrity are thy people in the day of thy muster upon the holy mountains; from the womb of the morning sky comes to thee the dew of thy youth." The Chaldee paraphrase renders: "Thy people, the house of Israel, are docile to the law; on the day of thy muster thou shalt join them in the splendor of holiness; God's grace will descend on thee as the dew; thy generations will live in hope." Le Hir renders: "All excellency is thine on the day of thy strength [Ascension], in the brightness of holiness; for from the womb of the dawn rises up for thee the dew of thy youth." Other renderings may be seen in Reinke's *Messianische Psalmen*, ii. pp. 197 f.

*b.* To determine the right meaning of the passage, we call attention to the circumstance that the whole verse treats of the warlike expedition in which the king is about to gain his dominion over his enemies. "On the day of thy strength," the psalmist addresses the Messiah, "the whole people will spontaneously offer themselves as a gift to thee, i.e., they will freely gather around thy standards, vested with the holy garments of the priesthood," since the Messiah is not only king, but also priest. "As from the womb before the dawn, i.e., as in the early dawn, so shall the dew of armed youth flock unto thee without delay, and in all the beauty of their youth." If it is said that "yalduth" means youth in the abstract (*Eccles* xi. 10), and not a gathering of young men, we may render: "as from the womb before the dawn, so beautiful and refreshing is the dew of thy youth unto thee." The people gathering unto the Messiah are the faithful who arm themselves with the holy arms of fasting and prayer for the warfare against Christ's enemies; the day of Christ's strength may be conceived as repeated as often as he wishes to show his dominion

The Lord <sup>4</sup> hath sworn, and he will not repent :  
 Thou art a priest for ever  
 According to the order of Melchisedech.

. . . . .

The Lord <sup>5</sup> at thy right hand,

. . . . .

in a special manner among the nations of the world. For whenever this happens, either through the ministry of the Christian missionaries or through God's inward grace, the number of faithful souls flocking to their leader resembles in beauty and copiousness the dewdrops of heaven. It is true that the Fathers, St. Jerome alone excepted, have used this text of the external generation of the Son ; at first sight one might be inclined to believe that, therefore, Catholic interpreters are obliged by the Council of Trent to adhere to the same interpretation. But the Fathers have all followed the LXX., the Vulgate, or the Itala versions, and given their interpretation accordingly. Not one of them, however, excepting St. Jerome, says anything about the *fidelity* of the Greek or the Latin rendering, and therefore Catholic authors may adhere to St. Jerome's opinion in a point on which all the other Fathers are silent.

If one prefers to follow the Vulgate's rendering one has to interpret it in this manner : " In thee shall thy principality [be manifested], on the day on which thou shalt exercise thy power [in the universal judgment, or in the spreading of the faith], surrounded by the majesty of thy power : [the principality belongs to thee, being my Son] for from the womb before the day-star I begot thee." It follows, therefore, that even in this supposition the fecundity and Catholicity of the Church are predicted by the psalmist.

<sup>4</sup> **The Lord hath sworn.** The best commentary on these words is contained in Heb. vii. Jehovah swears irrevocably (he will not repent) ; the object of the oath is the eternal priesthood of the Messias. But since this priesthood is eternal, there must be an eternal victim that may be offered ; the victim is described in the closing words of the verse : " according to the order of Melchisedech." The next section will treat of Melchisedech's sacrifice ; we need not, therefore, add here any further explanation.

<sup>5</sup> **The Lord at thy right hand.** It is asked who the Lord at thy right hand is, whether Jehovah or his Messianic king. 1. It is the Messianic king, so that the psalmist addresses in these words Jehovah himself (Le Hir, etc.). *Reasons* : *a.* The Messias is represented in the beginning of the psalm as seated at the right hand of Jehovah ; hence he must be the " Lord at thy right hand " in the present verse. *b.* In the following verses (6, 7) the Messias is exhibited as the agent ; hence he must be the agent in the present verse too.

2. The Messias is the Lord at thy right hand ; but the Messias is the agent in the second part of the verse, so that we must interpret : Jehovah is at thy right hand, O Christ ; therefore Christ shall break kings in the day of wrath (Muis). Besides being wholly unnatural,

Hath broken kings in the day of his wrath,  
He shall <sup>6</sup> judge among nations.

He shall fill ruins, he shall crush the heads  
In the land of many ;  
He shall <sup>7</sup> drink of the torrent in the way,  
Therefore shall he lift up the head.

this explanation does not even avoid all the difficulties of the other views. It is also very obscure.

3. Jehovah is the Lord at thy right hand, so that the psalmist addresses the Messiah (Reinke, Corluy, Agelli, Beelen, Hengstenberg, etc.). *Reasons*: *a.* The "Lord" is called "Adonai," not "Adon," in the present verse; now the Messiah is called "Adon" in the beginning of the psalm, and the term "Adonai" appears to be strictly reserved for God (thus Reinke against Rosenmüller). *b.* The Messiah at the right hand of Jehovah conveys rather the idea of quiet and majesty, while in the present case there must be question of the greatest activity, since the defeat of God's enemies is being effected. *c.* The reasons advanced in favor of the first view are not convincing. Jehovah may well be represented as standing at the right hand of the Messiah while the latter is engaged in his battle against God's enemies (cf. Ps. cviii. [cix.] 31; xv. [xvi.] 8; cxx. [cxxi.] 5; Is. xlv. 1). On the other hand, a sudden transition from subject to subject is too common in the psalms to furnish any solid basis for the identity of subject in vv. 5, 6, 7. We may therefore well interpret: Jehovah shall assist thee at thy right hand, O Christ, in thy battle against thy enemies, whether unbelieving nations or persecuting kings, and dash to pieces all his foes whenever he shall be pleased to show the signs of his divine wrath.

<sup>6</sup> **He shall judge.** The subject of this verse is no doubt the Messiah, since he who is here represented as subduing his enemies appears in the following verse as drinking of the torrent in the way. We may interpret the passage: "He gives doom amidst nations. He fills the wide field [or full is the field] with corpses; he shatters heads thereon." The view of Moses Mendelssohn, who renders, "He destroys the prince of the land of Rabbah" (the capital of the Ammonites), cannot be sustained with any appearance of probability. For though II. Kings xxi. 26-31 tells of such a victory gained by David over the Ammonites, still it is as much against the Hebrew idiom to say "the land of Rabbah," as it is against the nature of the language to say "the land of Jerusalem" (Rosenmüller, de Wette, Gesenius, etc.).

<sup>7</sup> **He shall drink of the torrent.** *Explanations*: 1. Chrysostom, Theodoret, Augustine, Theophylact, Agelli, Patrizi, Kistemaker, and others contend that Christ's victory through his sufferings is predicted in these words. They appeal first to the Biblical manner of representing sufferings under the figure of a torrent (Ps. xvii. [xviii.] 5; cxxiii. [cxxiv.] 5), and secondly to the analogy of the New Testament, in which Christ's triumph is repeatedly ascribed to his sufferings (Luke xxiv. 26; Phil. ii. 8-11; Heb. ii. 9). But on the other hand the context and the whole aim of the psalm represent the Mes-

## COROLLARIES.

1. The psalm clearly represents the Messias as both king and priest, and as overcoming his enemies in this double capacity. The Messianic victory is, therefore, different from that of other warlike princes.

2. The nature of the Messianic priesthood is described as resembling that of Melchisedech rather than that of Aaron.

3. The Messias is king in such a manner as to share the power and dignity of Jehovah himself; hence he must be God, since God's attributes can be applied to no one besides God.

## Section II. The Messias, a Priest according to the Manner of Melchisedech.

Gen. xiv. 14-20.

## INTRODUCTION.

1. **CONNECTION OF THE PASSAGE WITH ITS CONTEXT.**—Lot had separated from Abraham, choosing for himself the country about the Jordan, and taking his abode in Sodom. The inhabitants of Sodom, Gomorrhah, Adama, Seboim, and Bala or Segor had served Chodorlahomor king of the Elamites for twelve years; but in the thirteenth year they revolted against their master, and the following year

messias rather as a victorious warrior than a person subject to sufferings and humiliations; the phrase "to drink out of a torrent" implies rather joy than sorrow (cf. Judg. xv. 18; vii. 4-6; Is. xii. 3). It follows, therefore, that the first explanation does not rest on reasons wholly convincing. 2. Reinke, Schegg, Hengstenberg, van Steenkiste, Corluy, etc., believe we must understand the verse of Christ's eager pursuit of his vanquished enemies; he shall not return to his own tent, but pursue his enemies incessantly, slaking his thirst at the torrent by the wayside. There is no need of adding to this that the waters are mingled with the blood of the fleeing enemies, or that the passions of the conqueror are all so subdued as to leave him free in the exercise of his vengeance.



Chodorlahomor, together with Amraphel king of Sennaar, Arioch king of Pontus, and Thadal king of the nations, came to chastise the rebellious five cities. After subduing several smaller nations on their way, the four allies at last met the five rebel kings in the woodland vale which is now the salt sea. The place had been purposely chosen for battle by the five leaders, because its numerous asphalt or bitumen pits appeared to them as so many natural intrenchments against the quadruple alliance. But what would have been a very favorable position for the five kings in case of victory was their most deadly adversity in their defeat. All the substance of the Sodomites and Gomorrhites and all their victuals were taken by the proud conquerors, Lot with his possessions not excepted. The news of his nephew's sad fate was brought to Abraham the Hebrew ; and Gen. xiv. 14-20 tells us what line of action the patriarch adopted.

**2. HISTORICAL CHARACTER OF THE NARRATIVE.** The Assyrian inscriptions give us a series of Elamitic kings whose names begin with "Kudur." We learn from the same sources that "Lagamar" was the name of a god of Susa, the capital of Elam. The name "Kudur-Lagamar" (Chodorlahomor) is therefore undoubtedly an Elamitic name. Furthermore, we know from an inscription that about the year 2294 B.C., i.e., about the time of Abraham, Kudur-Nachunti king of Elam took an image of a god from Babylon. Babylon or Sennaar must therefore have been subject to Elam at that early date. Hence it is that Amraphel king of Sennaar appears among the allies who went forth against the five cities. Finally, bricks found in Mugheir (Ur of the Chaldees) call Kudurmabuk king of the Elamites "king of the west ;" this circumstance confirms the Biblical account that the five cities had served the Elamites for twelve years without rebellion (cf. Schrader, K.A.T., pp. 135 ff. ; Kaulen, Assyrien und Babylonien, 164 f.).

**3. THE MESSIANIC CHARACTER OF THE PASSAGE.**—St. Paul (Heb. v. 11 ; vii. 1-4) insists on the typical



meaning of Melchisedech's history. He emphasizes especially the following points : that Melchisedech was king of justice, according to the meaning of his name ; that he was king of Salem, i.e., of peace ; that he was without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembled the Son of God ; that he continueth for ever ; that he was a priest unique in his kind ; and that he was greater than Abraham, and therefore surpassed the Levitical priesthood, since the latter in the loins of the patriarch paid him tithes. In Heb. v. 11-14 the same apostle insinuates that Melchisedech is a type of Christ in a certain higher sense which cannot be indiscriminately explained to the neophytes. Comparing this manner of speaking with that of the Fathers, it becomes clear that we meet here the "*disciplina arcani*," and in particular the Holy Eucharist, which is treated in this manner by the patristic writers. For they speak only to the fully initiated about that august sacrament and sacrifice. The nature of the history shows that the apostle here alludes especially to the character of the Eucharistic sacrifice. We need not insist on the fact that Melchisedech's sacrifice has become the acknowledged type of the Eucharistic sacrifice in Catholic theology.

#### GEN. XIV. 14-20.

Which when Abraham had heard, to wit that his brother Lot was taken, he <sup>1</sup> numbered of the servants born in his house, three

<sup>1</sup> He numbered of the servants. The original text reads : "he drew out or led forth his instructed servants." These were born in his own family, and had not been bought, hired, or taken in war. The mention of the place Dan in this passage has given rise to several explanations : *a.* Dan is the same as Laish, which was not called Dan till after the country had been conquered by the Danites (Jos. xix. 47 ; Judg. xviii. 29). Ewald, who adheres to this view, at the same time believes that Dan has been substituted in the text by a later hand instead of Laish. But this is not even necessarily supposed, since later writers repeatedly employ the names of places which were prevalent in their own days and not in the time of which they write. Since Josephus and St. Jerome distinctly identify Dan with the former Laish, this opinion has at least solid external evidence in its

hundred and eighteen well appointed, and pursued them to Dan. And dividing his company, he rushed upon them in the night, and defeated them, and pursued them as far as <sup>2</sup> Hoba, which is on the left hand of Damascus. And he brought back all the substance, and Lot his brother with his substance, the women also and the people. And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale <sup>3</sup> of Save, which is the king's vale. But <sup>4</sup> Melchisedech the king of <sup>5</sup> Salem, bringing

favor. Le Clerc believes that the source of the Jordan at which Dan was situated was named from the earliest times Ain-mishpat, the fountain of justice, while the neighboring town was called Laish. *b.* Another explanation contends that Laish cannot be identified with the Dan here in question, because it was situated on the middle source of the Jordan, and did not lie in either of the two roads leading from the vale of Siddim to Damascus. Schuster, Keil, Kalisch, etc., identify Dan with Dan-jaan (II. Kings xxiv. 6), apparently belonging to Gilead, and surely to be sought in northern Peræa, southwest of Damascus.

<sup>2</sup> **As far as Hoba.** "To the left of Damascus" is north of Damascus; for the north is to the left of one looking towards the east. A place named Choba is mentioned in Judith xv. 6; Eusebius testifies that in his time there was a village near Damascus called Hoba, which was then inhabited by Ebionites. About two miles from Damascus is now a village called Hobah, which is identified with the town in our passage.

<sup>3</sup> **The vale of Save.** The vale of Save is identified with the king's vale. According to II. Kings xviii. 18, Absalom in his lifetime reared up a monument for himself in the king's vale, because he had no son to keep his name in remembrance. Josephus (Ant. VII. 10) tells us that this monument was two stadia from Jerusalem, so that the king's vale may well correspond with part of the Cedron valley. If then Salem be Jerusalem, the vale of Save may be placed in the Cedron valley too.

<sup>4</sup> **Melchisedech.** *Conjectures:* *a.* This name is a mere title of the kings of Salem or Jerusalem, as Pharaoh is the title of the Egyptian rulers. Compare Malek-ol-Adel and Adel-Chan, i.e., "the just king," which is the common title of some Mahomedan kings. *b.* Still, the form of the word seems to show that it must be taken as a proper name. Cf. Abimelech (Gen. xx. 2) and Adoni-zedek (Jos. x. 3). Following this supposition, the Targums of Jerusalem and Pseudo-Jonathan say that Melchisedech was Sem, and St. Jerome testifies too that the Jews of his day identified Melchisedech with the son of Noe. The great dignity of the person must have given rise to this opinion, and the Jews very anciently considered him as being beyond doubt at least a type of the Messiah (cf. Schöttgen, *Horæ Hebraicæ*, ii. p. 645). The Targum of Onkelos and Josephus describe him simply as the king of Jerusalem, and in this they are followed by most modern commentators. *c.* Then again it is

forth bread and wine, for he was the priest of the most high God, blessed him and said: Blessed be Abraham by the most

asked whether Melchisedech was of the Semitic or of the Chanaanite race. It appears from Gen. x. 6 that the Chanaanites spoke a Semitic dialect, and since the name Melchisedech is Semitic too, some have endeavored to draw an argument from these premises in favor of the Chanaanite origin of the king of Salem. But it is evident that this proof is by no means convincing. It is true that Melchisedech lived among Chanaanites; but then again, it is not certain that only Chanaanites lived in Salem, since it is probable that Semites had migrated into those parts before the arrival of the Chanaanites. On the other hand, it does not follow that Melchisedech was of Semitic origin merely because he worshipped the true God; for members of other races too, as Job and Balaam, knew and worshipped the one true God of the Israelites. It is also to be noted that Melchisedech is mentioned only once more in the Old Testament (Ps. cix. 4), and in the New Testament his name occurs in Heb. v., vi., vii.

<sup>5</sup> **The king of Salem.** *Explanations:* 1. Salem is Jerusalem (Ps. lxxv. [lxxvi.]) 2). This is the opinion of Onkelos and of all the Targums. St. Jerome too in one passage (Quæst. in Gen.) maintains that Salem was the former name of Jerusalem; probably it was the oldest name, Jebus the next, and Jerusalem the most modern. If Sodom and Gomorrha lay to the south of the Dead Sea, Save may be the Cedron valley, and Salem Jerusalem; if, however, these cities were situated to the north of the Dead Sea, Save and Salem must have been further north. The former view is ably defended by Kuinoel, Robinson, Kurtz, Knobel, Delitzsch, Kalisch, Keil, etc.; the latter opinion is advocated by Stanley, Grove, etc.

2. St. Jerome (ep. lxxiii. ad Evang., tom. i. p. 446, ed. Vallars.) says that Salem is not Jerusalem, but a city near Scythopolis, called Salem up to his own day; here the ruins of Melchisedech's palace were shown, and of this place it is written, Gen. xxxiii. 18: "Jacob came to Salem."

3. Onkelos and many modern commentators render Salem not as a proper name, but "in peace" (Gen. xxxiii. 19). The opinion that Salem means Jerusalem is the most probable one.

<sup>6</sup> **Bringing forth bread and wine.** All the old versions agree with the original text in rendering "bread and wine." The Arabic version alone reads "food" or "corn" instead of "bread." But there is no such uniformity in the opinions of commentators regarding the purpose for which Melchisedech brought forth bread and wine. 1. Protestant interpreters generally claim that the bread and wine were intended as refreshment for Abraham and his warriors. *Reasons:* a. No other reasonable purpose can be assigned for Melchisedech's action. b. Food and drink were no doubt sorely needed by the returning band of warriors. c. The context says that Melchisedech blessed Abraham; it is therefore antecedently probable that he should have given presents to the returning conqueror. d. Nor can it be said that Melchisedech brought the bread and wine in his official capacity as priest; for if the bringing forth of the bread and wine

high God, who created heaven and earth ; and blessed be the most high God, by whose protection the enemies are in thy hands. And he gave him the tithes of all.

had been a specifically priestly action, there would have been no need of adding in the text : "for he was the priest of the most high God." In this capacity Melchisedech blessed Abraham.

On the other hand, Catholic commentators do not find the foregoing reasons wholly convincing : *a.* There was a most opportune occasion for bringing God a holocaust and a thankoffering for the victory of Abraham ; exception therefore may be taken to the first of the opponents' contentions. *b.* Victorious conquerors, returning home laden with booty, hardly stood in need of provisions on their homeward journey, so that the second of the preceding reasons is based on a false supposition. *c.* It is related that Abraham paid tithes to Melchisedech ; but of the latter's presents to the former the inspired text says not a word. *d.* According to Heb. vii. 7, Melchisedech blessed Abraham not because he was the priest of the most high God, but because he was greater than Abraham.

2. According to Catholic commentators Melchisedech brought forth bread and wine in order to offer a sacrifice. *Reasons:* *a.* All that David and St. Paul say about Melchisedech refers to his priestly capacity ; it is therefore probable that the passage in Genesis refers to the priestly character of Melchisedech. *b.* The context of the Vulgate version confirms this conclusion : "for he was the priest of the most high God" is connected with the phrase "bringing forth bread and wine." This naturally suggests that the latter was a priestly act. *c.* This same rendering was admitted even before the time of St. Jerome by St. Ambrose (De Abrah. i. 3) and Tertullian (Adv. Jud. 2) ; and the context is so far from opposing it that it rather demands this interpretation. Since every other circumstance related in the passage is of the highest importance, we must suppose that the bringing forth of bread and wine too implies more than a mere furnishing of provisions for the hungry warriors. *d.* According to this view the words of Heb. v. 11-14 become plain, while they remain mysterious in the explanation offered by the Protestant commentators. For while the Apostle explains all the other particulars referring to Melchisedech, he does not mention the bread and wine, though he might have applied this incident to the Lord's Supper (cf. I. Cor. xi. 23-29). We must then infer that he abstained from the explanation through reverence for the "disciplina arcani," which even then had begun to be observed in the Church. *e.* Bereshith R. in Gen. xiv. 18 reads : "And what does he teach by saying, He brought forth bread and wine ? R. Samuel ben Nachman said : he delivered unto him the rites of the priesthood. And he offered bread and wine to the holy ever blessed God. And himself was a priest of the most high God" (cf. Martini, Pugio fid. f. 654, p. 840). *f.* The authority of the Masorethes confirms the Catholic interpretation of the passage, because they place Athnach after the word "wine," and Silluq with Soph Pasuq after the phrase "of the most high God." Hence, according to their opinion, the clause "he was the priest of the most high God" belongs to the words "bringing forth bread and wine," and not to



## COROLLARY.

There exists in the Catholic Church a real and true unbloody sacrifice, under the appearances of bread and wine, which Christ himself offered once during the Last Supper, but which he offers perpetually through the hands of his ministers, the priests. On the other hand, Melchisedech offered bread and wine, and Melchisedech was as priest a type of Christ. Hence we must conclude that the sacrifice of Melchisedech was a type of the unbloody sacrifice of the New Testament.

This conclusion may be further confirmed by the following considerations: According to St. Paul, Melchisedech was the type of Christ in as far as he was priest. Hence the sacrifice of Melchisedech must have been a type of Christ's sacrifice. But we know only one sacrifice offered by Melchisedech—that of bread and wine; and we know only of one occasion on which Christ offered sacrificially bread and wine—at the Last Supper. Hence Melchisedech's sacrifice was the type of the sacrifice offered by Christ at the Last Supper. On the other hand, Christ is a priest for ever according to the order of Melchisedech; hence he must have a victim for ever, resembling that of Melchisedech. Therefore, as Christ's victim is his own body and blood, he must offer them for ever under the appearances of bread and wine. But he does not do this personally; hence it must be done through his ministers.

the following words, "Blessed him. . ." Besides, the conjunction standing between the former two clauses may be taken in the meaning of "for" or "because." *g.* The authority of the Fathers may be added to all this weight of evidence. Bellarmin (*De SS. Euchar. lib. v. c. vi.*) enumerates as many as twenty patristic testimonies from St. Cyprian, Eusebius, Jerome, Augustine, etc., in favor of the Catholic explanation. *h.* The Council of Trent (*sess. xxii. cap. 1*) supposes that Melchisedech offered bread and wine as a sacrifice to the most high God. *i.* The liturgical prayer which the Church bids her priests recite in the canon of the Mass implies Melchisedech's sacrificial offering of bread and wine. For the words of the prayer are: "Deign to receive them as thou hast deigned to receive . . . what thy high priest Melchisedech offered as a holy sacrifice, as an unspotted victim."



We need not insist on the fact that the doctrine and the practice of the Catholic Church fully agree with this conclusion, that it is upheld by the testimony of the Fathers, and even by the tradition of the Rabbinic writers. Rabbi Phinees, in Num. xxviii., says : "At the time of the Messiah all sacrifices shall cease, but the sacrifice of bread and wine shall not cease; as it is said, Gen. xiv.: Melchisedech, the king of Salem, brought forth bread and wine. For Melchisedech, i. e., the king Messiah, shall exempt from the ceasing of the sacrifices the sacrifice of bread and wine, as it is said (Ps. cx.): Thou art a priest for ever according to the order of Melchisedech.' "

Nor can it be said that Christ is a priest after the order of Melchisedech because he is a priest *for ever*; for the Apostle compares the priesthood of the type, in its various aspects, with that of the antitype. And if he does not explicitly mention the manner of the sacrifice, we have already assigned a sufficient reason for his silence on this point.

To the exceptions that Christ is a priest for ever merely because he lives for ever (Heb. vii. 24), or because the value of his sacrifice remains for ever (vii. 25), or because he prays for us for ever (vii. 25), we answer that since, according to the Apostle, Christ in heaven remains a priest, he must offer his own peculiar sacrifice; and therefore none of the above three explanations suffices to verify the Apostle's words (cf. Heb. viii. 3; ix. 24).

St. Paul excludes, it is true, the bloody repetition of Christ's sacrifice (Heb. vii. 27; ix. 25-28; x. 11-14), but he does not exclude the repetition of the same sacrifice in an unbloody manner; and though this repetition is a true sacrifice, still it is identical with the bloody sacrifice, whose infinite merits it applies to the various needs and conditions of men.

## CHAPTER V.

## THE MESSIAS AS GOEL.

Is. lxiii. 1-6.

## INTRODUCTION.

**1. CONNECTION OF THE PROPHECY WITH THE CONTEXT.**—In the preceding chapters the prophet describes in vivid colors the benefits of the Messianic kingdom, in order to excite desire for it. Thus, in lx. 1-22 he treats of the glory of the new Sion; in lxi. 1-11 he considers the author of this glory; in lxii. 1-12 he draws the conclusion from the preceding chapters, and stirs up a lively desire for Messianic benefits. In the prophecy we are now about to consider the prophet returns and considers the way in which the Servant of Jehovah will bring about this happy state of renovation. The prophecy itself is a dramatic dialogue between the Messiah returning as a victor from Edom and the prophet; under the form of an ideal humiliation of nations, marshalled upon the territory of Israel's inveterate foe, is expressed the triumph of Israel over its enemies. The dramatic dialogue is followed by a canticle of thanksgiving.

**2. FALSE EXPLANATIONS OF THE PROPHECY.**—*a.* Knobel applies the prediction to the victory of Cyrus over Cræsus and the Lydians near Sardes (Herod. i. 80; Cyrop. vii. 1). *b.* Eichhorn and Koppe look upon the passage as a threat against the Edomites, who are to be destroyed by Nabuchodonosor. *c.* Grotius and Calmet see in the prediction a reference to the deeds of Judas Machabæus (I. Mach. v. 3 f.; 65; II. Mach. x. 15; Joseph. Antiq. XII. xi. 12). *d.*

Moldenhawer applies the prophecies to the exploits of Hyrcanus. *e.* Sanchez and Dereser understand by Edom the kingdom of Babylon; Isaias, therefore, predicted the conquest of Babylon through Cyrus. *f.* Others, again, have understood the Roman empire, inimical to religion as it was, by the name of Edom, or even the Antichrist himself (cf. Vitringa). *g.* Nägelsbach is of opinion that Isaias connected this prophecy with the victory over the Edomites gained by Amasias (IV. Kings xvii. 7; II. Par. xxv. 5-12), and that he viewed this fact as a type of the Messianic times. It may be noted in general that no king, as such, has verified the words of the prophet, though it is not fully certain whether the prophet may not have taken occasion from the victory of a king to describe the Messiah's conquest of his enemies. Still, taking the words of the prediction in their literal meaning, it would be difficult indeed, if not impossible, to find any earthly king that could have served as the type of the Messiah in the various details described by Isaias. *h.* Delitzsch's observation that the conqueror mentioned by the prophet must be Jehovah and not the Messiah, because the former's garments are described as being sprinkled with the blood of his enemies, while Christ's garments were sprinkled with his own blood, is not of much weight. On account of the many authorities that agree with Delitzsch (Gesenius, Hitzig, Knobel, Hahn, Nägelsbach, Sein, etc.), we must add that Christ's victory over his enemies consisted precisely in having his garments sprinkled with his own blood. The prophet intends only to urge this Messianic victory over all God's enemies, and the conqueror's labor and hardship in gaining the same, without precisely determining whose blood is staining his garments. On the other hand, the work of Jehovah is not represented by the inspired writers as being accompanied by labor and hardship, so that it is even antecedently probable that Isaias, in the passage now under discussion, intends to speak of the Messiah rather than of Jehovah himself.

**3. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The prophecy is Messianic by reason of its contents; for the work which is here ascribed to the conqueror is, in the former chapters of the prophet, ascribed to the Servant of the Lord, whom we have already identified with the Messiah (cf. Is. xlix. 4, 7; l. 4–8; liii. 1–12; xlii. 1 ff.; xlix. 1 f.; lxi. 1 f.; etc.). *b.* The New Testament history shows that Christ's work corresponds exactly with the prophetic description. For while the history of the passion furnishes the fulfilment of the Messianic hardships and trials, the history of the resurrection and of the ascension is the accomplishment of the triumphal entry described by Isaias (cf. Pinto, Sasbout, a Lapide, Heb. i. 3; vii. 26). *c.* The patristic testimonies favoring the Messianic interpretation of the prophecy may be found in Reinke, pp. 354, 359; references to the same are given in Kilber's *Analysis Biblica* (ed. Tailhan, i. p. 391). Almost all interpreters who have written in Latin defend the Messianic bearing of the prophecy. Among the more recent ones may be enumerated Allioli, Bade, Loch, Neteler, Rohling, Trochon, etc. *d.* To these proofs we may add the unequivocal tradition of the Jewish writers regarding the Messianic bearing of the prediction.

*Verse 2.* The Pesikta (ed. Buber, p. 149, col. 1) has the following passage: "There are seven garments which the Holy One, blessed be his name, has put on since the world began, or will put on before the hour when he will visit with his wrath the godless Edom. . . . He will put on the seventh robe when he punishes Edom. Then will he clothe himself in red; for it is said, Why is thy apparel red?"

*Verse 4.* The Talmud (Sanhedrin, fol. 99, col. 1) reads: "Rabbi said: The days of the Messiah will be 365 years, according to the number of the days of the sun; for it is said: The day of vengeance is in my heart, the year of my redemption is come." Yalkut on Psalm lxxi. (lxxii.) 5 has the following words: "Rabbi Berachya said in the name of

Hiya: The days of the Messias will be six hundred years, for it is said: For as the days of a tree are the days of my people (Is. lxxv. 22). The root of a tree lasts six hundred years. Rabbi Eliezer says one thousand years, because it is said: The day of vengeance is in my heart (Is. lxxiii. 4). A day of the blessed God is a thousand years." Midrash of Eccles. xii. 10 adds another testimony: "Rabbi Saul of Nava said in the name of Rabbi Simeon: If some one asks thee, when the time of redemption comes, reply: The day of vengeance is in my heart."

### Is. LXIII. 1-6.

Who is this that cometh from Edom,<sup>1</sup> with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I that speak<sup>2</sup> justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden<sup>3</sup> the winepress alone,

<sup>1</sup> **Edom.** Though the Edomites were near akin to the Hebrews, still they were Israel's most deadly enemies (Ps. cxxxvi. 7; Lam. iv. 21; Abd. 10 f.; Eusebius, Foreiro, Malvenda, Maldonatus, Sanchez). Hence the prophet is right in representing them as the type of all Israel's enemies. A similar description of Edom's destruction we have in ch. xxxiv., where its desolation is contrasted with the everlasting joy of "the redeemed of the Lord." Cf. Lam. iv. 21, 22; Ezech. xxv. 8, 12-14; Abd. 1-21; Jer. xlix. 7-22. Bosra is derived from a verb signifying "to harvest grapes." Edom itself is allied to a word meaning "red," so that the prophet alludes to the Avenger's condition even in his wording of the passage. The word "walking" is rendered "tossing the head" by Gesenius and Nägelsbach; "bending to and fro" by Delitzsch; "stretching himself" by Ewald and Knobel.

<sup>2</sup> **I that speak justice.** The Hebrew text has "I that speak in righteousness, that am mighty to save." These attributes are clearly Messianic, as appears from Is. xlii. 4, 6; xlix. 6 f.; l. 4; liii. 11; lxi. 1. The speaker is just in his words and mighty in his deeds.

<sup>3</sup> **I have trodden.** Being interrogated concerning the reason of his stained garments, the conqueror explains his work more fully. The harvest is often used, in Sacred Scripture, as the figure of the Lord's vengeance. Cf. Lam. i. 15; Joel iii. 13; Apoc. xiv. 19; xix. 15. In the present instance it is shown by the words "of the Gentiles there is not a man with me," that the judgment was considerable enough to admit the aid of a companion. The Gentiles themselves are punished, and could not therefore take the part of the Avenger. The Hebrew word "I have stained" is the causative active form corresponding to the passive participle of the verb rendered "redemp-



and of the Gentiles there is not a man with me ; I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about and there was none to help ; I sought and there was none to give aid ; and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the peoples in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

tion" (literally, "redeemed"). This connection of the conqueror's work with the effect produced may be considered as indicative of the special character of the work. It is the work of the blood-revenger, for the verb in question has that particular meaning. It is well known that not only among the Jews, but also among many Asiatic nations, revenge for bloodshed was regarded as a right, and even as a duty. It devolved upon the nearest relative of the murdered man, who on this account was called "*goel haddam*," "the re-claimer of blood," or one who demands restitution of blood, similar to the Latin "*sanguinem repetere*." The Mosaic law is explicit in its prohibition of accepting a ransom instead of the forfeited life of the murderer (Num. xxxv. 31), although the latter might find an asylum in the Tabernacle (Ex. xxi. 13 ; I. Kings i. 50 ; ii. 28) in case the homicide had been accidental. According to Deut. xix. 3, cities of refuge were appointed for the convenience of the fugitive, and the avenger was not allowed to follow his victim thither till proper examination had been made concerning the wilfulness of the murder (Jos. xx. 6, 9). If the deed had been wilful, the criminal was instantly delivered into the hands of the *goel*, from which not even the sanctuary could protect him in that case (Ex. xxi. 14 ; I. Kings ii. 29). If the homicide had been accidental, even then the murderer was not allowed to quit the limits of the city of refuge, but was obliged to remain there all his lifetime, or until the death of the high-priest (Num. xxxv. 6 ; Deut. xix. 3 ; Jos. xx. 1-6). If he left his safe retreat he fell into the power of the *goel*, who might slay him with impunity (Num. xxxv. 26 ; Deut. xix. 6). That such a voluntary confinement to the precincts of the city of refuge was more a punishment for the prisoner than a provision for his safety, appears from Num. xxxv. 32, where it is strictly prohibited to free the murderer on any account from his obligation, except in case of decease of the high-priest. This latter exception should not astonish us, since there existed a general custom among the ancients of granting free pardon to certain prisoners at the demise of their legitimate prince or sovereign. We hardly need to add that this wise regulation of Moses prevented all family hatred and family war. Among other nations the *goel* and his family were strictly watched and hunted by the faction of the murderer, so that commonly a family war of extermination was legally carried on from generation to generation. It is beyond our purpose here to investigate similar institutions among other nations of

## COROLLARY.

The Messiah is here represented as the person nearest related to Israel and to all those that are typically contained in Israel, i.e. to all the redeemed Christians willing to join in Christ's victory over their arch fiend. As in his capacity of prophet the Messiah speaks to us on the part of God, and in his capacity of king he leads us, even outwardly, to our proper destiny; as in his capacity of priest he speaks on our behalf to God,—so does he, in his capacity of Goel, protect us against all the assaults of our most powerful and bitter enemies, and avenge our injury if, perchance, our enemy may have gained any temporary advantage over us.

antiquity—among the Greeks, the Romans, the Arabians, etc. Nor will we refer to the bond of blood-brotherhood, which even in our days may be contracted with members of the African tribes, according to the account of Stanley and other African travellers, which bond obliges those bound by it to be each other's avengers or goels. It is important, however, to notice the peculiar aspect under which the Messianic work is represented: the Messiah will be the Goel of Israel, demanding satisfaction from the Edomites, and therefore from all Israel's enemies, for all the injuries inflicted on the chosen people. Israel has had, indeed, other days of vengeance: thus we read of vengeance taken on the Madianites (Num. xxxi. 1, 2), and in Deut. xxxii. the nations are invited to take part in Israel's joy, because the Lord has avenged the blood of his servants (v. 43). But these days are only the forerunners of the general Messianic vengeance.

## CHAPTER VI.

## THE MESSIAS AS MEDIATOR OF THE COVENANT.

## Section I. I Have Given Thee for a Covenant of the People.

Is. xlii. 1-xliii. 13.

## INTRODUCTION.

## 1. CONNECTION OF THE PROPHECY WITH ITS CONTEXT.—

Ch. xl. forms the introduction to the second great division of *Isaias*. In the following chapter (xli.) the prophet dramatically describes a judgment scene. God treats with the nations first about his divine power, proposing to them the perplexing question, "Who hath raised up the just one [Cyrus] from the east, hath called him to follow him?" Surely not the heathen gods, but *Jehovah* alone (vv. 1-7). After this follows an exhortation to the *Israelites*, since their people has been chosen as *Jehovah's* special servant (vv. 8-20). After this the interrupted judgment scene begins again, *Jehovah* offering his second proof for his divinity: "Let them come and tell us all things that are to come. . . ." *Jehovah* knows the future, which is a sign of the only true God (vv. 21-29). In the following chapter, xlii., the prophet treats of the people's liberation different from that by *Cyrus*. The latter is described as the ruler of nations, as the conqueror of kings, who will destroy reigns and empires with fire and the sword, and trample upon governors and generals as on the dust of the earth. The other liberator of the people will be meek and kind, and he will be a stranger to all warlike tumult; the oppressed and those that were destined to die he will console

and restore to their liberty. Moved by these considerations the prophet breaks forth into a canticle of thanksgiving, after which Jehovah's approach for the near delivery is again described, the people's want of correspondence is mentioned, and Cyrus is represented as the ruler of Israel's enemies. Another judgment scene between Israel and the Gentiles follows; the question is the same as before: which of the two can point to true predictions in proof of the divinity of their God? Israel is Jehovah's witness.

## 2. REASONS AGAINST THE MESSIANIC INTERPRETATION OF THE PROPHECY.—*a.* The LXX. version renders "behold my servant Jacob, . . . my elect Israel." Hence that version applies the prediction to the people of Israel. *b.*

The servant here described will be Israel's liberator from the Babylonian captivity. But the Messiah has not effected this liberation. *c.* The servant is spoken of as present at the time of the prophet. This again evidently excludes the Messiah as signified in the prophecies. *d.* The Messiah is commonly represented as the avenger and the defender of the people against their enemies. But the servant here spoken of is described as the teacher of Israel. *e.* The servant mentioned in Is. xlii. 1 is identical with the servant in Is. xlii. 19; but the latter is not the Messiah. Hence the former cannot be the Messiah. *f.* The servant mentioned in Is. xliii. 10 is not generally regarded as the Messiah; hence it cannot be maintained that the servant in Is. xlii. 1 is the Messiah, since the two appear to be identical.

## 3. MESSIANIC CHARACTER OF THE PREDICTION.—Notwithstanding these reasons to the contrary, we maintain that in xlii. 1 ff. the servant is the Messiah, and that therefore the passage is Messianic. The same we shall show of Is. xliii. 10. *a.* The person described in Is. xlii. 1 is identical with the subject of Is. xi. 2, 9; ix. 2, 4; now the latter is evidently the Messiah. Hence the servant too must be the Messiah. The same conclusion may be reached by

comparing Is. xlii. 1 with Is. xlix., where the prophet repeats almost verbatim many characteristics he had attributed to the servant in the former passage. But the subject of Is. xlix. is the Messias. Hence the servant of Is. xlii. 1 is the Messias.

b. The New Testament, too, testifies that the servant mentioned in Is. xlii. 1 is the Messias. We may refer to Matt. xii. 16 ff. to prove what we have said: "And he charged them that they should not make him known, that it might be fulfilled which was spoken by Isaias the prophet saying: Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. . . ." The Evangelist is therefore explicit in his interpretation of the prophecy Is. xlii. 1 ff. The words we read in Luke ii. 32 and in Acts xiii. 46, 47 may allude to Is. xlix.; but they also closely resemble Is. xlii. 1 ff.

c. The patristic testimonies in favor of the Messianic explanation of Is. xlii. 1 ff. may be seen in Reinke's "*Messianische Weissagungen*," ii. p. 8, and references to the patristic passages may be found in Kilber's *Analysis Biblica*, i. p. 375. We need not add that this explanation of the passage is common among Catholic commentators, and has been adopted by several Protestant writers (cf. Delitzsch, Nägelsbach, Knobel, Diestel, etc.).

d. The Jewish writers, too, testify that the Synagogue understood the prophecy in a Messianic sense. The Targum renders Is. xlii. 1: "Behold my servant the Messias, I will bring him near. . . ." The Midrash on Ps. ii. 7 and Yalkut (ii. p. 104 d.) interpret Is. xlii. 1 Messianically.

e. A word must be added about the identity of the servant in Is. xliii. 10. Maldonatus, Loch, Rohling, Trochon, Hahn, Sein, Delitzsch, Nägelsbach, Orelli, explain the servant in that passage as referring to the people of Israel. But it must be noted that according to the words of the prophet the servant is distinct from the people. For the passage reads: "You are my witnesses, saith the Lord, and my servant whom I have chosen." In these words the



people and the servant are declared to be witnesses; if then "my servant" were identical with the people, the phrase "my servant" should stand in apposition to "you," and should not be joined to it by "and." But even those commentators who admit this distinction between the people and the servant do not agree as to the identity of the latter. Some believe that the term is applied to the best part of the people (Knobel), others refer it to the prophets or to Isaias (Pinto, Osorio, Foreiro, Mariana, cf. Mald.). It may be urged against this acceptation of the term that there is nothing to point to this meaning in the context or in the preceding chapters. And what is more, in the preceding chapters the term "servant" is applied only to three subjects: to the people, to the Messiah, and to Cyrus. The reference to the people we have already excluded; hence only the reference to the Messiah or to Cyrus remains. The latter opinion appears to be sustained by Sanchez and a Lapide; the former by St. Jerome, Cyril, Theodoret, Eusebius, Sasbout, Sa, a Lapide, Menochius. At first sight the context of Is. xliii. 10 reminds us of Is. xli. 1, 21, where there is question of Cyrus; but since Cyrus is never explicitly called Jehovah's servant, and since in Is. xlii. 9 we have a manner of arguing somewhat similar to Is. xliii. 10, it appears preferable to refer the Lord's servant occurring in this last passage to the Messiah. It is still better to consider the double liberation of Israel as one divine work, and consequently the servant as one subject. But what is one in prophecy, proves to be double in fulfilment; hence the passage refers both to Cyrus and to the Messiah—literally to the former, typically to the latter. That the Targum renders, "and my servant, the Messiah, in whom I am well pleased" (the Syriac version has the plural, "my servants") merits attention.

That the servant is not necessarily distinct from the Jewish people, since the prophet may speak of the Gentiles and the Jews as being his witnesses, is of little weight. For in the preceding verse (Is. xliii. 9) the Gentiles are

called upon to bring forth witnesses in favor of their idols; and in verse 12 the Lord expressly declares: "I have made it heard, and there was no strange one among you, you are my witnesses, saith the Lord, and I am God." Among the witnesses therefore no stranger and no Gentile is to be found.

**4. ANSWER TO OBJECTIONS AGAINST THE MESSIANIC INTERPRETATION.**—The last of the foregoing objections to the Messianic interpretation of the prophecies has been answered in our proof that Is. xliii. 10 refers to the Messiah. We must add a word about the other objections. *a.* The circumstance that the LXX. version interprets the servant as applying to Jacob, and the elect as referring to Israel, adds additional weight to the testimony of the Greek Fathers in favor of the Messianic interpretation. For if they refer the prophecy to the Messiah in spite of the rendering of their authentic version, they must have been influenced by an unmistakable tradition. The Targum shows that the Hebrew tradition differed from the interpretation of the LXX. Theodotion omits this explanation of the prediction; the Syriac hexapla-codex adds in a note that the words "Jacob" and "Israel" are not in the Hebrew text (Field, *Hexapl. in h. l. ii. p. 515*); Barhebræus (on verse 3) remarks that the passage refers historically to Zorobabel, spiritually to Christ; St. Jerome testifies that the words "Jacob" and "Israel" have been erroneously added in the LXX. version; they are not found in Matt. xii. 18; Eusebius relates (*Demonstr. Evang. p. 452*) that these words are marked with a dagger in the LXX. version, a sign that they are to be omitted.

*b.* The second exception against the Messianic nature of the prediction is based on the supposition that the servant of the Lord will free the people from the Babylonian captivity—a liberation which has not been effected by the Messiah. But it is false that in Is. xlii. 7 there is question of liberation from the Babylonian captivity. For the context demands that the blind and the prisoners of verse 7

be understood so as to correspond with the "light" of verse 6; but the latter is taken metaphorically, as the phrase "a light of the Gentiles" clearly shows. Hence the expressions "blind" and "prisoners" must be taken metaphorically also. Besides, our opponents understand "light" and "blind" metaphorically, but "prisoners" properly; their interpretation blends the proper and the metaphorical sense without sufficient reason.

c. To the observation of Gesenius that the prophet speaks of the servant as of a person present, while the Messiah is future, we may give two answers: First, the context evidently shows that the servant is not represented by the prophet as present to him; for in v. 9 we have the express declaration: "And new things do I declare; before they spring forth, I will make you hear them." The servant is, therefore, not yet come, but will appear in the future. Again, supposing that Gesenius' contention be correct, the prophetic manner of depicting a future event as actually present is well enough known not to excite our wonder in the passage under consideration.

d. The fourth exception supposes that the Messiah is the judge of the Gentiles, while the servant is their teacher. Hence it distinguishes between the servant and the Messiah. Though in Is. xi. 10 it is said of the Messiah, "him the Gentiles shall beseech," in the very context of this passage we have the Messiah described as a teacher: "They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea" (xi. 9). In the beginning of the same chapter (v. 2) it is said of the Messiah: "The spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord." These gifts qualify the Messiah not less as a teacher than as a judge. In Is. ix. 7 the Messiah strengthens his empire "with judgment and with justice." This

again implies the teaching character of the Messianic king. Finally, in Is. ii. 3 this duty is expressly assigned to the Messiah: "And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem."

*e.* The next exception implies that the servant of Is. xlii. 19 is identical with the servant of xlii. 1; and since the former is not the Messiah the exception infers that the latter cannot be the Messiah (cf. Rosenmüller, Knobel, Nägelsbach). We grant that the servant of xlii. 19 is not the Messiah, but the people of Israel; this is clear from vv. 18, 22. But we deny that the servant of xlii. 19 is the same as the servant in xlii. 1. Though the name is the same in both passages, its application is wholly different: the servant in xlii. 1 is the elect of God; God's soul delighteth in him, God has given his spirit upon him, and the servant shall bring forth the judgment of the Gentiles. The servant of Is. xlii. 19, on the contrary, is deaf and blind, is robbed and wasted in spite of God's will to sanctify him; he is a snare to young men, and hid in the prison-house. And as if this difference of character were not enough to distinguish one servant from the other, the servant in Is. xlii. 1 is an individual, while the servant in verse 19 is a collection of persons. For the opposition of the former to Cyrus as well as the description given in the text marks his individuality, while verses 18 and 22 expressly indicate the collective meaning of the servant in xlii. 19. The former servant will open the eyes of the blind (v. 7), the latter servant is himself blind (v. 19). Cf. p. 83, n. 5, and Knabenbauer, in loc.

#### IS. XLII. 1—XLIII. 13.

Behold my <sup>1</sup> servant, I will uphold him; my elect, my soul de-

<sup>1</sup> **Behold my servant.** The servant is God's elect (cf. Ps. cv. 23; II. Kings xxi. 6), as were Moses and Saul, so that he shall prove an ef-



lighteth in him ; I have given my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and smoking flax he shall not quench ; he shall bring forth judgment in truth. He shall not be sad, nor troublesome, till he set judgment in the earth, and the islands shall wait for his law.

fective Mediator, an abiding king, through whom a new Israel shall be formed, bearing the title "elect"; in the servant God's soul delighteth, as it happens usually in the case of acceptable sacrifices (Ps. l. 19), so that we have here a contrast with i. 14 (cf. Luke iii. 22). God's spirit is upon his servant according to Is. xi. 2 ; lxi. 1 ; the same servant shall bring forth judgment to the Gentiles, for the one true religious doctrine which is the right standard of life and which has hitherto been confined to the Jewish race, shall now go forth to the long-oppressed nations. Still, this mighty work will be carried on unobtrusively : the servant shall not cry as in helpless grief (cf. xxxiii. 7), nor give forth a shout of triumph (cf. verse 11), nor make himself known in altercation (lviii. 4), nor publish his doings ostentatiously in the streets (Matt. vi. 5 ; xii. 16). Then follows the proverbial figure of the broken reed, and the smoking flax. *Explanations* : 1. The broken reed represents the poor and the lowly, while the smoking flax symbolizes the proud and the arrogant (Eusebius); 2. both refer to Christ's mercy towards the sinner (Jerome); 3. the broken reed is the Jewish people, which formerly sounded God's praises, until it was broken on the stone which it rejected, and the smoking flax represents the Gentiles with their smouldering faith and their obscure natural law (Jerome; cf. Pinto, Sanchez); 4. the broken reed represents anything perfectly useless, and the smoking flax symbolizes what is not only useless, but positively detrimental by its smoke and its odor (cf. Sanchez, Gordon, a Lapide, Menochius, Tirinus); 5. the broken reed and the smoking flax represent in general the remnant of anything good almost wholly beset with evil, so that the Messiah will know how to bring good out of even this (Osorio); 6. the broken reed is the Jewish people with its theocracy, but the smoking flax is the Mosaic law (Ephrem); 7. the reed is the Jewish theocracy, the flax is its priesthood (St. Thomas, St. Gregory; cf. Trochon); 8. since the word *reed* is used of the branches of the candelabrum belonging to the tabernacle (cf. Ex xxv. 31-35), the reed and flax may be parts of the same figure, representing together the tottering and flickering lamp of David (III. Kings xi. 36; IV. Kings viii. 19) which will grow strong and bright through the Messianic work (Speaker's Comment. in l.). We need not point out how this prediction has been fulfilled in Christ Jesus; cf. the Sermon on the Mount. Instead of the words "he shall not be sad or troublesome," the Hebrew text reads: "he shall not burn dimly nor be bruised," as if he himself were the lamp composed of the reed and the flax. Feeble as his light appears in the days of his servitude, he will illumine the world, so that even the islands of the Mediterranean will long for his appearance.



Thus saith<sup>2</sup> the Lord God that created the heavens, and stretched them out, that established the earth, and the things that spring out of it, that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles, that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house. I the Lord, this is my name—I will not give my glory to another, nor my praise to graven things. The things that were first, behold they are come; and new things do I declare: before they spring forth, I will make you hear them.

Sing ye to the<sup>3</sup> Lord a new song, his praise is from the ends of the earth; you that go down to the sea, and all that are therein, ye islands, and ye inhabitants of them. Let the desert and the cities thereof be exalted; Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains. They shall give glory to the Lord, and shall declare his praise in the islands.

The Lord<sup>4</sup> shall go forth as a mighty man, as a man of war

<sup>2</sup> Thus saith the Lord God. Here is described the servant's divine call, and the end of his mission: he is to be a covenant for the people and a light of the Gentiles. It is quite plain that neither Cyrus nor any mere man could be represented as being the "covenant," i.e., the ground of the people's abiding in communion with their God (cf. Luke xxii. 20; Heb. xiii. 17). This divine decree is sealed as it were by the solemn formula, "I the Lord, this is my name." And the Lord's pre-eminence over all idols is again proved by his foreknowing and foretelling future things: "before they [the new things] spring forth [out of their merely ideal state in the divine mind], I will make you hear them."

<sup>3</sup> Sing ye to the Lord. New songs are called also those psalms in which the Gentiles are invited to join (Pss. xxxii., xcv., xcvi.). The name is, therefore, most appropriate in the present case. First the prophet appeals in general to the ends of the earth, then to the seafaring men, and to all living creatures in the sea, to the islands also and their inhabitants; in the third place, the prophet appeals to the immediate neighbors of Palestine, to those living in the Arabian desert and to the hamlets inhabited by Cedar, and finally to those living in Petra. These latter are to climb the steep hills by which the city is surrounded, and cry from the top of the mountains. In the following verse the Gentiles in general are invited again to join in the praise of Jehovah.

<sup>4</sup> The Lord shall go forth as a mighty man. The Lord rises up like a mighty warrior in order to defend the cause of his people; he has restrained himself a long while and allowed the enemies to afflict his

shall he stir up zeal; he shall shout and cry, he shall prevail against his enemies. I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labor, I will destroy and swallow up at once. I will lay waste the mountains and hills, and will make all their grass to wither, and I will turn rivers into islands, and will dry up the standing pools. And I will lead the blind into the way which they know not, and in the paths which they were ignorant of I will make them walk; I will make darkness light before them, and crooked things straight; these things have I done to them, and have not forsaken them. They are turned back; let them be greatly confounded that trust in a graven thing, that say to a molten thing, You are our gods.

Hear ye <sup>6</sup> deaf, and ye blind behold that you may see. Who is

chosen people; but now all impediments being removed, the Lord will save his chosen ones, and idolaters shall perish. In the first part the prophet states in general the Lord's warlike action against his enemies; then the Lord himself declares what he has done thus far, and what he will do in future, each line of action being described by three different expressions. In the third place, the prophet describes minutely the desolation the Lord will bring upon his enemies, a perfect drought furnishing the figure for the enemies' destruction; after this, the Lord declares the manner in which he will save his own people, leading back the blind almost in spite of themselves; finally, the fate of the idolaters is once more depicted: they are driven back in confusion from the way they had marked out for themselves.

<sup>5</sup> **Hear ye deaf and ye blind.** Together with the idolaters shall perish those of Israel that have neglected the call of God and have been on that account delivered over to countless miseries, in spite of which they have not acknowledged God and obeyed him. This explanation of the passage is given on the supposition that the servant here does not refer to the Messias. If we are willing to follow another view which identifies the servant even in the present passage with the Messias, we may analyze the prophecy thus: The deaf and blind people are invited to consider two great facts: 1. The voluntary humiliation of God's perfect servant through whom God is magnified; 2. their own national suffering and its causes. The prophet develops the first fact thus: "Who is blind but my servant, or deaf but my messenger whom I will send? who is blind as he that is perfect, or blind as the Lord's servant? Thou hast seen many things, but thou markest them not; opening the ears, he heareth not. The Lord was well pleased for the sake of his righteousness; he hath magnified the law and made it honorable." Since this is the rendering of the Hebrew text, it follows at once that if we prefer the Masoretic reading to that of the Vulgate, we cannot explain the servant of this passage in any other than in a Messianic sense. The second fact presents fewer difficulties than the first: "But this is a

blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind but he that is sold? or who is blind but the servant of the Lord? Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear? And the Lord was willing to sanctify him, and to magnify the law, and exalt it. But this is a people that is robbed and wasted; they are all the snare of young men, and they are hid in the houses of prisons; they are made a prey, and there is none to deliver them, a spoil, and there is none that saith, Restore. Who is there among you that will give ear to this, that will attend and hearken for *times* to come? Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law. And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about and he knew not; and set him on fire, and he understood not.

And now<sup>e</sup> thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name; thou art mine. When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee; when thou shalt walk in the fire, thou shalt not be burnt, and the flame shall not burn in thee; for I am the Lord thy God, the Holy One of Israel, thy Saviour; I have given Egypt for thy atonement, Ethiopia and Saba for thee. Since thou becamest honorable in my eyes, thou art glorious; I have loved thee, and I will give men for thee, and peoples for thy life. Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give

people that is robbed and wasted; all of them are snared in holes, and hid in prison-houses. . . ." The Hebrew text reading "holes" instead of "young men" is more commonly followed by the later commentators (Knobel, Delitzsch, Neteler, Trochon).

<sup>e</sup> And now thus saith the Lord. For the God-fearing the prophet repeats the magnificent divine promises of safety and salvation. In order to strengthen their confidence he appeals to a number of historical incidents of God's special care for Israel, and promises the same special and loving providence for the future. As to the words "I have given Egypt for thy atonement, Ethiopia and Saba for thee" they may be explained thus: Egypt, Cush [Ethiop.], and Saba [Moroe] are not parts of the Babylonian empire, but they will be added to the Persian empire as a reward for Israel's emancipation. Cambyses the son of Cyrus actually annexed these countries (Esth. i. 1). Cf. Xenoph., Cyrop. 8, 6, 20, cf. 1, 1, 4.

*up*, and to the south, Keep not back ; bring my sons from afar, and my daughters from the ends of the earth. And every one that calleth upon my name, I have created him for my glory, I have formed him, and made him. Bring forth the people that are blind, and have eyes ; that are deaf, and have ears. All the nations are assembled together, and the tribes are gathered ; who among you can declare this, and shall make us hear the former things ? let them bring forth their witnesses, let them be justified and hear and say, It is truth. You are my witnesses, saith the Lord, and my servant whom I have chosen ; that you may know and believe me, and understand that I myself am. Before me there was no god formed, and after me there shall be none. I am, I am the Lord, and there is no saviour beside me. I have declared and have saved ; I have made it heard, and there was no strange one among you ; you are my witnesses, saith the Lord, and I am God. And from the beginning, I am the same, and there is none that can deliver out of my hand : I will work, and who shall turn it away ?

#### COROLLARIES.

1. Since the servant is called the “covenant” of the people of Israel, he must be conceived as the mediator between God and man, who reconciles the Almighty with the fallen human race. It is true that God had made a covenant with the patriarchs, but the people had violated the covenant by their numerous sins and infidelities. If then the servant is to restore this covenant, he must expiate the people’s sins and transgressions, procure efficacious remedies against all these infirmities, and lead back the people to true inward sanctity.

2. If we adhere to the Hebrew text of xlii. 18–25, we see here even the manner indicated in which the servant will bring about the people’s salvation : he is blind to the people’s gross misdeeds, he does not hear the reproaches heaped upon his sacred person by a reviling multitude, but in spite of all the people’s transgressions, he shall bring about the re-establishment of God’s law.



## Section II. The Light of the Gentiles.

Is. xlix.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—In ch. xl.-xlviii. the prophet has a continual controversy with the idolaters. He thus affords unmistakable evidence to Israel by his appeal to prophecy that Jehovah is the only true God. There are no more allusions after this to Cyrus and his conquest of Babylon. In the following chapters the prophet dwells rather on the splendid future in store for Israel, and on the inward dispositions by which the people must prepare themselves for these bountiful blessings. New features are also added to the portrait of Jehovah's ideal servant.

Our prophecy forms the opening chapter of this second part of "Deutero-Isaias." Both in its description of the servant (vv. 1-13) and its picture of the restored Sion (vv. 14-22), the chapter really furnishes the general outline of the following sections. For as the servant is supposed to be in the state of his humiliation in vv. 4, 7, 8, so is his suffering and his work of redemption minutely depicted in chapters 1.-liii.; and the glory of the new Sion, which is foretold in general terms in the second part of the prophecy, is fully developed in ch. liv. ff.

**2. FALSE INTERPRETATIONS.**—*a.* St. Thomas is of opinion that the speaker is the people of Israel, called by God through its ancestors; then, the Holy Doctor applies the words also to Cyrus; and thirdly, he puts them in the mouth of Christ. *b.* Calmet thinks that the words can hardly be spoken by Cyrus, but he substitutes Isaias, John the Baptist, and even Jesus Christ, in place of Cyrus. *c.* The Rationalists generally introduce the people, or its better part, or the collection of prophets, or the prophet Isaias, as the speaker, into the prophecy (cf. Rosenmüller, Gesenius, Knobel).



Against these views this is our position: *α*. The speaker is neither the whole nor a part of Israel. *Reasons*: *α*. In verse 5 the speaker is expressly distinguished from Israel. *β*. It cannot be said that the restoration is brought about by the kernel of the people, because the people which will be restored will itself form the body of "the servants of Jehovah," or the remnant of Israel (cf. Is. xlv. 8-16). *γ*. The phrase "from the bowels of my mother" does not permit us to take the servant collectively; for though the phrase "from the womb" refers to a moral person (Is. xlv. 2, 24; xlv. 3; xlviii. 8), "mother" never occurs in such connection, except in allegories (Is. li. 1, 2; Ezech. xvi. 3). *δ*. The fact that "Israel" is added in verse 3 ("thou art my servant Israel") is no valid argument for identifying the speaker with the people. It is true that the word "Israel" occurs in the Hebrew text, the LXX. version, the Syriac, the Chaldee, and in the version of St. Jerome; but authorities like J. D. Michaelis and Gesenius are of opinion that the word must be omitted. For as the LXX. have added "Israel" in Is. xlii. 1, they may have made the same addition in our passage, and from them the word may have crept into other versions. But other authors have suggested different solutions of the difficulty. Braun and Calmet explain, "And he said to me [tell the people], thou art my servant Israel." Hensler and Stäudlin suggest that Israel must be taken into the following clause: "Thou art my servant, for in thee will I glory, Israel." Saadias, in his Arabic version, inserts a preposition before "Israel," rendering: "Thou art my servant unto Israel." Knabenbauer suggests the rendering: "He said to me, Thou art my servant; [he said to] Israel, In thee will I glory." Certain Rabbinic writers who believe that Isaias is the speaker interpret thus: "Thou art my servant [out of the seed of] Israel." Aben Ezra (cf. Rosenmüller) explains: "Thou art my servant Israel—i.e., thou art in my eyes the whole people of Israel." Those who do not wish to accept any of these suggestions may explain "Israel" as a name applied

to the Messiah or the servant. For the circumstance that in all other passages "Israel" is applied either to the people or to Jacob does not show that it may not be used here of the Lord's servant; while the many attempts at a satisfactory solution of the difficulty are so many proofs that the passage does not allow the application of the servant to the people.

*b.* The speaker cannot be the prophet himself. *Reasons:* *α.* What the speaker says of himself is so glorious and supposes such a near approach to God that the prophet cannot be the subject. *β.* The prophet himself cannot be properly called a light of the Gentiles and the Lord's salvation even to the farthest ends of the earth.

*c.* The speaker cannot be Cyrus. *Reasons:* *α.* According to this view the servant's suffering in vv. 4, 7, 8 could not be satisfactorily explained. *β.* God's consolation addressed to the servant in verses 5, 6 contains no motives that could console the Gentile prince.

*d.* The servant cannot be the collection of prophets. *Reasons:* *α.* We have seen already that the word "mother" in verse 1 is nowhere used of a body of men. *β.* All the prophets, taken collectively, have not accomplished the work assigned to the servant. Many of them have rather predicted the national ruin, and sustained the people during the same, than brought about the salvation promised in the prophecy.

*e.* The servant is not John the Baptist. *Reasons:* *α.* The principal argument in favor of the identity of the servant with John the Baptist is based on the circumstance that the Church reads this chapter during the Mass of the Baptist's feast. But the value of such an accommodation in the liturgy is too well known to furnish any solid argumentative basis; according to this manner of reasoning the first chapter of Jeremias, too, should be explained as applying to John the Baptist, because it is read on the vigil of the Saint's feast. *β.* Whatever may be the merits of the Baptist, and whatever the effects of his preaching, it is

certain that he cannot be called the covenant of the Jewish people, and that he has not effected the universal salvation which the servant had been predicted to bring.

**3. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The whole plan of *Isaias* renders it antecedently probable that the prophet treats in this passage of the Messiah; for in chapter xli. he gives a general outline of a servant of the Lord, Cyrus; and in chapter xlii. he adds a general view of another servant of the Lord, the Messiah. Now in chapters xliii. ff. the work of Cyrus is fully developed. We expect, therefore, that the work of the Messianic servant, too, should be more fully developed in the chapters following those referring to Cyrus.

*b.* The text itself is such as to point to the Messiah as the object of the prophet's description. He is to be the light of the Gentiles and the salvation of the farthest ends of the earth, the covenant of the chosen people of God, and the restorer of the dregs of Israel. All these characteristics can hardly be applied to any one except to the Messiah.

*c.* In the third place, the parallel prophecies render it certain that our prediction refers to the Messiah. The servant's mother is mentioned in *Is.* xlix. 1, just as the mother of the Messiah is especially mentioned in *Is.* vii. 14; *Mich.* v. 2; cf. *Ps.* xxi. 10 f.; the servant's mouth is like a sharp sword (verse 2), even as *Jeremias* (li. 11) speaks of the sharp arrow, cleaned, polished, pointed, in order to pierce the hearts, and to inflict on them the most salutary wounds. The divine words (verse 3), "Thou art my servant Israel, for in thee will I glory," are wholly parallel to the Messianic passages in *Ps.* ii. 7b.; cf. xliv. 23. Without enumerating all parallelisms, we add only verse 8 of the present chapter as compared with *Is.* xlii. 6, 7. The latter passage has been proved in the preceding section to be Messianic; hence we must conclude that the former passage, too, refers to the Messiah.

*d.* The fulfilment also shows the Messianic nature of

the prophecy. The servant is called from the womb, from the bowels of his mother; this was literally accomplished in the person of Jesus Christ (Luke i. 41; Gal. i. 15; Matt. i. 20-23). Again, the servant's mouth is like a sharp sword—a prediction reminding one of Apoc. i. 16 and Heb. iv. 12. As to the servant's humiliation, we need not point out that Jesus, precisely by his suffering and death, has brought salvation to the Jews and the Gentiles, and established God's covenant with many.

*e.* Finally, Jewish tradition applied the prophecy to the Messias.

*Verse 8.* Yalkut (vol. ii. p. 52 b) has a remarkable comment on this verse, to the effect that the Messias suffers in every age for the sins of that generation, and that God in the day of redemption will repair it all.

*Verse 9.* Yalkut (vol. ii. p. 52 b) quotes the words of this verse as the words of the Messias.

*Verse 10.* The Midrash on Lam. i. 2 refers this passage to the Messianic age.

*Verse 12.* Shem. R. 51 on Num. xii. 1 gives a parallelism between Old Testament times and their institutions and those of the latter days, to which Is. xlix. 12 and lx. 8 are applied.

*Verse 13.* From the word "comfort" occurring in this verse the Messianic title Menachem (Comforter) is derived (cf. Midrash on Prov. xix. 21).

*Verse 14.* Yalkut (ii. 52 c.) applies this verse Messianically.

*Verse 21.* The Midrash on Lam. refers this verse to the Messias.

*Verse 23.* Vayyikra R. 27 (ed. Warsh. p. 42 a) says that Messianic blessings were generally prefigured by similar events, as, for example, the passage here quoted in the case of Nabuchodonosor and Daniel. The Par. 33, 36, too, applies the same passage Messianically, pointing out the contrast between the glorious future and the contempt that Israel experiences in this world. The Midrash on Ps. ii. 2



applies the second part of verse 23 Messianically, to be fulfilled when the Gentiles shall see the terrible judgments.

Verse 26. Vayyikra R. 33 (end) applies this verse Messianically, referring it to the destruction of the Gentiles.

### IS. XLIX.

Give ear,<sup>1</sup> ye islands, and hearken, ye peoples from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword ; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow, in his quiver he hath hidden me. And he said to me: Thou art my servant Israel, for in thee will I glory. And I said: I have labored in vain. I have spent my strength without cause and in vain ; therefore my judgment is with the Lord, and my work with my God.

And now<sup>2</sup> saith the Lord that formed me from the womb to be

<sup>1</sup> **Give ear, ye islands.** The speaker addresses the islands and the Gentiles from the first, declaring unto them that God has called and elected him for his exalted office ; the difference between his warfare and that of Cyrus is indicated in the words " he hath made my mouth like a sharp sword " (cf. Apoc. xix. 15), showing the spiritual nature of the servant's warfare. Still the servant is kept concealed in the depth of the divine counsels till the fulness of time, God using meanwhile many other arrows, very sharp indeed in the heart of God's enemies, but still not like the " chosen arrow " or the polished shaft reserved for the very crisis of the war. The nation had caused God to be despised, but the servant's sole end and aim will be the glory of the Lord ; yet the servant feels keenly the indifference of the people, leaving, however, the final judgment of his work in the hands of God.

<sup>2</sup> **And now saith the Lord.** The Lord here consoles the servant by reminding him that through his labor the whole earth has been saved, and that the servant himself will attain to the greatest glory by his humiliations. Instead of " and Israel will not be gathered together " the Hebrew marginal reading Keri has, " that Israel may be gathered together unto him, and I may be glorified." The " not " of the Kethib is therefore replaced by " to him " in the Keri. The Keri is followed by the Targum, Aquila, Rashi, Vitranga, Delitzsch, the LXX, and the Syriac versions ; while the Kethib is retained by Symmachus, Theodotion, and Jerome. It was a small thing to raise up the tribes of Jacob, because so few of the Jews were really converted to the Lord, and because the number of Jews was small compared with the converted Gentiles. Finally, the Lord himself addresses " the despised in soul " or " the despised by man," " him whom the nation abhorreth," promising him royal honor and glory.



his servant, that I may bring back Jacob unto him, and Israel will not be gathered together; and I am glorified in the eyes of the Lord, and my God is made my strength. And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Thus saith the Lord, the redeemer of Israel, his holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore for the Lord's sake, because he is faithful, and for the holy One of Israel who hath chosen thee.

Thus saith <sup>a</sup> the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee; and I have preserved thee and given thee to be a covenant of the people, that thou mightst raise up the earth, and possess the inheritances *that were* destroyed; that thou mightst say to them that are bound, Come forth, and to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; for he that is merciful to them shall be

<sup>3</sup> Thus saith the Lord. God will assist his servant especially at the time of his trial; he will restore to him his wasted inheritance; he will lead back the captive people, offering it his special divine protection, and they will come from all parts of the earth to praise and glorify their God. It must be noted that the servant is to be a covenant of the people, the basis of a covenant by which a people shall be constituted. St. Paul, who, in Acts xiii. 47, quotes verse 6 as supplying a practical direction to him and Barnabas in their Apostolic work, adduces verse 8 in II. Cor. vi. 1, 2; this in connection with v. 14 and 21 shows that the Apostle understood the "acceptable time" as the period in which the world had been reconciled to its Creator through the death of the servant. Instead of the phrase "south country" the Hebrew text reads "from the land of Sini." *Explanations*: a. St. Jerome understood "Sini" as being Mount Sinai, and, supposing this to be situated south of Palestine, rendered "south country." b. The LXX. interpreters apply the term to the Persians. c. The name denotes a Chanaanitish people (Gen. x. 17). d. The term applies to Pelusium in Egypt. e. The Chinese Empire is denoted by the expression (Osorio, Arius Montanus, a Lapidé, Menochius, Tirinus, Gesenius in Thesaur. sub v., Victor von Strass-torney, Schegg, Neteler, Rohling, Trochon, Knobel, Hitzig, and later interpreters generally). According to Lassen (in Gesen.) the name Tsin was known as early as B.C. 1122. It may therefore have been familiar to the Phœnicians, since porcelain with Chinese inscriptions has been found in the Egyptian monuments at Thebes.

their shepherd, and at the fountains of waters he shall give them drink. And I will make all my mountains a way, and my paths shall be exalted. Behold, these shall come from afar, and behold these from the north, and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice O earth, ye mountains give praise with jubilation; because the Lord hath comforted his people, and will have mercy on his poor ones.

And <sup>4</sup> Sion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will I not forget thee. Behold, I have graven thee in my hands: thy walls are always before my eyes. Thy builders are come; they that destroy thee, and make thee waste shall go out of thee. Lift up thy eyes round about, and see, all these are gathered together, they are come to thee; as I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee. For thy deserts and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be chased far away. The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in. And thou shalt say in thy heart: Who hath begotten these? I was barren and brought not forth, led away and captive; and who hath brought up these? I was destitute and alone, and these, where were they?

Thus <sup>5</sup> saith the Lord God: Behold I will lift up my hand to

<sup>4</sup> **And Sion said.** Sion complains that it has been abandoned by the Lord, and the Lord consoles it with the fullest assurance of his love; he predicts that Sion will be the mother of innumerable offspring, to its own great joy and admiration. This description of Sion's future glory fits admirably into this place, since the prophet has in the preceding paragraph foretold the return of the exiles, and supposed Sion to be the head and centre of the theocracy.

<sup>5</sup> **Thus saith the Lord God.** The Lord will command the Gentiles to treat Sion with the greatest veneration, to furnish it with children; for like a mighty hero he will take the prey from the enemies, and punish the latter with the severest penalties, showing to all that he is the redeemer of his own. The question asked by Sion, "Shall the prey be taken from the strong? . . ." shows that the prediction could not be verified by human means. Instead of "mighty" in the parallel question, the Masorethic text reads "just," rendering: "or can that which was taken by the just be delivered?" Since Sion's captor was God's special instrument for punishing the unfaithful

the Gentiles and will set up my standard to the peoples. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders. And kings shall be thy nursing fathers, and queens thy nurses; they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him. Shall the prey be taken from the strong? or can that which was taken by the mighty be delivered? For thus saith the Lord: Yea, verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty shall be delivered. But I will judge those that have judged thee, and thy children I will save. And I will feed thy own enemies with their own flesh, and they shall be made drunk with their own blood, as with new wine; and all flesh shall know that I am the Lord that save thee, and thy redeemer, the mighty one of Jacob.

#### COROLLARY.

1. This prophecy is much more explicit than the preceding one in its description of the servant's sufferings and his subsequent glory acquired by means of the sufferings.

2. The catholicity of the servant's work of redemption is also foretold in clear and unmistakable terms.

3. The words "I have graven thee in my hands" are by many writers accommodated to the sufferings of Christ, and especially to the wounds in his sacred hands (cf. St. Cyril, Sanchez, a Lapide, Menochius).

4. As to the land of Sinim, Cheyne (Wilkinson, *Manners and Customs*, I. series, iii. p. 109) has the following extract: "It is historically certain, from the Chinese records, that there were foreign merchants in China as early as the tenth century B.C., and Chinese merchants in foreign lands as early as the twelfth; and it is probable that direct com-

city, he appeared to have a just claim upon his prisoners. Hence the possibility of a liberation was rendered much more difficult. Hahn, Delitzsch, Nägelsbach, Orelli, Rohling, and the Speaker's Commentary adhere to the Masorethic text; but Houbigant, Ewald, Knobel, Sein, Cheyne, Knabenbauer, and others follow the authority of the ancient versions, the LXX., the Syriac, Jerome, the Vulgate, etc.

mercial relations existed between China and India, and consequently, at any rate, direct relations between China and Phœnicia, which will account for the presence of porcelain ware with Chinese characters upon it in the Egyptian Thebes" (cf. Pauthier, *Relations politiques de la Chine*, Paris, 1859).





## PART VI.

### *THE PUBLIC LIFE OF THE MESSIAS.*

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#### CHAPTER I

THE MESSIAS FILLED WITH THE HOLY GHOST. Is. xi. 1-16.

#### INTRODUCTION.

1. **THE PROPHECY AND ITS CONTEXT.**—The prophet describes, ix. 8-x. 4, in four stanzas, each ending with the same ominous refrain, the approaching ruin of the northern kingdom, which he traces to its moral and social depravity. The prophet then calls attention to the Assyrians, whose pride and ambition and sudden ruin he portrays in x. 5-x. 34. In x. 28-32 he represents the Assyrians as advancing against Jerusalem by the usual line of approach from the north. All the towns and cities in the vicinity of Jerusalem are successively occupied by the enemy : Aiath, Magron, Machmas, Gaba, Rama, all of which belong to the tribe of Benjamin. Then the conqueror approaches nearer to the capital, destroys Gabaath of Saul, Gallim, Laisa, Anathoth, Medemena, Gabim, Nobe. From Nobe the enemy threatens Jerusalem in such a manner that the prophet's description appears to apply to the attack of Sennacherib (IV. Kings xviii.; Is. xxxvi.).

This is the view of Corluy, Ewald, Schrader, Stade; R. W. Smith places the prophecy in the beginning of Sargon's reign (Proph. pp. 297 ff.); Dillmann agrees with Smith, but Kuenen places it towards the end of Sargon's reign. But the towering cedar, Libanus with its high ones, shall fall, the pride of the Assyrians will be broken, and the vine planted by God's own hands, the holy seed, shall retain its vital strength and substance. Of him, the root of David and the stem of Jesse, this prophecy treats. Isaias has twice before treated of the Messiah immediately after describing the ruin of the Assyrians: in viii. 8-10 and ix. 4 ff. The transition from the ruin of the enemy to the reign of the Emmanuel cannot therefore surprise us in this passage, the less so as the destruction of the former typically represents the victory of the Messiah over his enemies. The person of the Messiah is described in vv. 1-5; the character of his kingdom is indicated in vv. 6-9; the wide extent of his kingdom is traced in vv. 10-16.

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The prophecy cannot apply to Ezechias, as it is applied by Moses Hakkohen, Aben Ezra, Grotius, v. der Hardt, Paulus, Hensler, Hezel, Bahrdt, Augusti, Hendewerk, etc. St. Ephrem does not reject this application of the prophecy, though he prefers the Messianic reference. *Reasons:* (1) The prophecy speaks of a king who is still to be born, while Ezechias lived and reigned at the time when the prophecy was uttered. For in x. 11 Samaria is supposed to have been taken; but Samaria was taken in the sixth or the seventh year of Ezechias' reign. (2) Then Ezechias was not such an extraordinary ruler as to verify all that is said by the prophet concerning the person, the rule, and the extent of empire of the king in the present passage. (3) And this prophetic praise was the less due to Ezechias, as it was under his reign that the Assyrian king Sennacherib invaded the Jewish territory and besieged its capital (IV. Kings xviii., xix.). (4) At the time of Ezechias the Jewish people had not yet suffered exile, so that he could not

bring back the remnant of the people (v. 16). (5) There is no proof that Ezechias was a special sign for the nations, or that he received the homage of the Gentiles. (6) To say that the spirit of his mouth was nothing but the prayer of the king by which he overcame the Assyrians, is to do violence to the meaning of the prophet's language.

*b.* The prophecy cannot be applied to Zorobabel, the ruler and leader of the returning captives, as it has been interpreted by some Jewish writers at the time of Theodoret. *Reasons:* (1) Zorobabel is not the author of such peace as is described in the prophecy, nor does he possess the divine gifts attributed to the king therein. (2) Zorobabel was the head and ruler of a few Jews only, and had no sway over any of the Gentiles. (3) Zorobabel cannot be said to have slain the wicked with the breath of his lips. (4) At Zorobabel's time no union existed between Juda and Ephraim, as verse 13 supposes. (5) At the time of Zorobabel David's royal family cannot be said to have been a mere root left of the whole Davidic tree.

*c.* The prophecy must be applied to the Messias. (1) Apoc. v. 5 calls Jesus "the lion of the tribe of Juda, the root of David." Hence Jesus is the fulfilment of the prophecy "there shall come forth a rod out of the root of Jesse. . . ." (2) In Zach. iii. 8 ; vi. 12 ; Is. iv. 2 ; Jer. xxiii. 5 ; xxxiii. 15, the Messias is called "tsemach" or root, or branch. Here then we have a series of Messianic prophecies parallel to the present. Rom. xv., too, calls Jesus the root of Jesse, and in Is. liii. 2 and Ezech. xvii. 22 the Messias is represented as growing up out of a thirsty ground, as a root and a tender branch. (3) In II. Thess. ii. 8 the wicked one is said to arise whom the Lord Jesus shall slay with the spirit of his mouth, which is evidently a fulfilment of the 4th verse of the prophecy. Besides, to slay the wicked with the breath of his lips has been granted to no merely earthly king, since no earthly monarch has received so abundantly the gifts of the Holy Ghost as we find communicated to the king of the prophecy according to

verses 2, 3. (4) Again, the subjection of the Gentiles to the sway of a Jewish king is throughout the Old Testament the characteristic note of Messianic rule. (5) We need hardly point out the Messianic nature of the whole context of the prophecy : to deny that the ruler described in Is. xi. is the Messiah implies a difference between him and the Emmanuel of the preceding chapters, and thus destroys the unity of the whole passage. (6) The references to the patristic testimonies in favor of the Messianic character of the prophecy may be found in Kilber's *Analysis Biblica* (ed. Tailhan, i. p. 359) ; Reinke in his "*Messianische Weisagungen*" (in. h. l.) has collected a great number of these patristic passages. (7) The Jewish writers, too, interpret the prophecy Messianically :

*Verse 1.* The Targum renders : "And there shall go forth a king from the sons of Jesse, and Messiah shall be anointed from his children's children." Bereshith R., sect. 85, on Gen. xxxviii. 18, has the following passage : This denotes the king Messiah, for it is said, "And there shall come forth a rod out of the stem of Jesse." Cf. Bereshith R. 99, ed. Warsh. p. 178 b. In Yalkut (vol. i. p. 247 d, near the top) we read how God showed Moses all the spirits of the rulers and prophets in Israel, and from that time forward to the Resurrection, it is said that all had one knowledge and one spirit, but that, according to Is. xi. 1, the Messiah had a spirit which was equal to all the others put together.

*Verse 2.* Bereshith R. 2 and 8; Vayyikra R. 14 and other passages explain the "Spirit of God" of the "Spirit of the king Messiah" with reference to Is. xi. 2. Yalkut on Prov. xix. 20 (vol. ii. p. 133 a) quotes Is. xi. 2 in connection with Messianic times, when by wisdom, understanding and knowledge the temple will be built again. Cf. Pirq. de R. El. 3; Sanhedr. fol. 93, col. 2.

*Verse 3.* Sanhedrin, fol. 93, col. 2, has on this verse : "Rabbi Alexander says: The word 'veharicho' [his scent] teaches us that the Holy One has laden the Messiah with



commandments and sufferings which were as heavy as millstones. . . . Bar Coziba reigned two years and a half, and he told the Rabbis that he was the Messiah. They replied, It is written of the Messiah that he would scent out the good; canst thou do the same? When they saw that he could not do it, they slew him." The "good" in this passage refers to the secret thoughts of the heart.

*Verse 4.* The Midrash on Ps. ii. 2 and Ruth ii. 14 applies the words "he shall strike the earth with the rod of his mouth" in a Messianic sense. Cf. Yalkut on Is. lx.

*Verse 6.* The Targum renders: "In the day of Israel's Messiah, peace shall be multiplied on earth."

*Verse 7.* Shemoth R. 15 (ed. Warsh., p. 24 b) cites Is. xi. 7 as containing one of the ten new things which God will make in the latter, i.e., the Messianic days.

*Verse 10.* Berach. 57a says that Israel will not require to be taught by the king Messiah in the latter days, since it is written, "him the Gentiles shall beseech" (Is. xi. 10). The Midrash on Ps. xxi. 2 identifies the king there spoken of with the subject of Is. xi. 10; R. Chaninah adds that the object of the Messiah is to give certain commandments to the Gentiles, not to the Israelites, who are to learn from God himself.

*Verse 11.* Yalkut (vol. i. p. 31b and vol. ii. p. 38a) applies this verse to the Messiah. The same interpretation may be found in Midrash on Ps. cvii. 2.

*Verse 12.* The Midrash on Lam. i. 2 indicates that because Israel has sinned from Aleph to Tav, God will in the latter days bless them from Aleph to Tav (i.e., through the whole alphabet), and verse 12 is here Messianically explained.

#### IS. XI. 1-16.

And there shall<sup>1</sup> come forth a rod out of the root of Jesse, and

<sup>1</sup> There shall come forth a rod. Instead of "root" the Hebrew text has properly "stock," the part left in the earth after the tree has been cut down. The royal family of David was to sink to the level of common life, the royal house was to fall back upon its fam-

a flower shall rise up out of his root. And the spirit<sup>2</sup> of the Lord shall rest upon him: the spirit of wisdom and of understanding,

ily domain in Bethlehem, near which Jesus was born. Instead of "flower" the Hebrew text has "branch"; Aquila renders it "slen-der shoot" or "twig"; the LXX. translate "flower." Gesenius and Fürst derive the Hebrew word from a conjectural root meaning "to be bright" or "verdant." This agrees with the LXX. version "flower," and with the situation of the upland valley in which the town "Netser" or "Nazareth" stands, where the birth of the son of David was announced by the angel Gabriel. The original reading of Matt. ii. 23 must have been the Aramaic "Nitsra," which was later referred to the town of Jesus' birth instead of to the "flower" of the prophet Isaias. Cf. comment on Matt. ii. 23.

In connection with this verse we may investigate whether "the rod out of the root of Jesse" refers to the Blessed Virgin, Jesus Christ being the "flower" from the same root. *Opinions:* a. The "rod" applies to the Blessed Virgin, and "the flower" to Jesus Christ (Jerome, Tertullian, Leo the Great, Ambrose, Haimo, Herveus, St. Thomas, Pinto, Sanchez, a Lapide, Menochius, Tirinus, Gordon, etc.). The reasons for this view are: 1. Jesus is of the root of Jesse through the Blessed Virgin; 2. the flower rises immediately from the branch, and only mediately from the root or the stock.

b. Jesus Christ is represented by both the "rod" and the "flower" (Ephrem, Cyril of Alexandria, Hilary, Procopius, Eusebius, Theodoret, Osorio, Foreiro, Vatable, Calmet, Knabenbauer, Corluy, etc.). The reasons for this view are the following: 1. There is no mention of the Blessed Virgin in the context; 2. the word "rod" is of the masculine gender in the Hebrew text, so that it can hardly be used as a name of the Blessed Virgin; 3. the parallelism is better preserved if both "rod" and "flower" denote the same person; 4. moreover, there is in the Hebrew text no sign that the "rod" and the "flower" differ in origin, both springing from the "root" or the "stock." This second opinion appears, therefore, more probable than the first.

<sup>2</sup> And the spirit of the Lord. What is rendered "godliness" is according to the Hebrew text "the fear of the Lord." And since in the following sentence "the spirit of the fear of the Lord" occurs again, we may rightly ask whether the Hebrew text enumerates seven or only six gifts of the Holy Ghost: a. Delitzsch, Nägelsbach, and others admit that the Hebrew text enumerates seven spirits, but they regard "the spirit of the Lord" as the first of the number; as the fear of the Lord is the basis of all that belongs to the Christian life, so is the "spirit of the Lord" its centre and heart. It is clear that this explanation can hardly be accepted, since the text clearly enumerates the special gifts as so many manifestations or effects of the one "spirit of the Lord." The contention of these authors that the doctrine of the seven spirits (Apoc. i. 4; iii. 1; iv. 5; v. 6) is based on the present passage may be correct, but the passage cannot be explained as they explain it. b. Knabenbauer maintains with a number of other Catholic writers that even in the Hebrew text the "fear of the Lord," repeated as it is, signifies two different gifts of

the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear

the Holy Ghost. He appeals to the broadness of meaning which the "fear of the Lord" has in the Old Testament. In Prov. i. 7; ix. 10; Eccus. i. 16, it is called the beginning of wisdom; while in Eccus. i. 16; xix. 18; xl. 28, it is supposed to be all wisdom, its crown and highest glory, a paradise of all blessing. Again, Knabenbauer insists on the special manner in which the "fear of the Lord" is to possess the soul of the Messianic king, as if this were a proof for the number seven of the spiritual gifts. These arguments are at the best not convincing. c. Corluy, Calmet, and other writers maintain that the Hebrew text enumerates only six gifts of the Holy Ghost. When speaking of the Hebrew text, they understand the text as it is to-day, affirming or denying nothing about the possibility of another reading having existed at the time of the early versions.

We need hardly point out the connection between the various gifts: wisdom discerns the last end, while understanding enlightens us regarding the proper means; fear of the Lord or godliness is the disposition of will needed by every Christian to employ the proper means, and knowledge is the practical intellectual habit, directing every Christian in his ordinary observance of the necessary precautions and the ordinary use of the proper means; fortitude, on the other hand, is the disposition of will which employs extraordinary means in order to attain the last end, and the spirit of counsel supplies the practical intellectual guidance in this heroic path of sanctity (cf. St. Thom. Ia., IIae. q. 68).

A word must be added about the Hebrew text of the clause "and he shall be filled with the spirit of the fear of the Lord." The literal rendering is "and his scenting is in the fear of the Lord." *Explanations:* a. The ancient versions regard the verb as finite, not as an infinitive; hence the LXX. and Jerome: "he will fill him with . . ."; the Syriac: "and he shall rise in the spirit . . ."; the Chaldee: "and the Lord shall apply him to his fear." If we consider the mere analogy of language, the verb may have this active, transitive meaning; but the actual use of the verb in the Old Testament, even according to the Vulgate version, does not sanction this etymological induction. Cf. Ex. xxx. 38; Lev. xxvi. 31; Am. v. 21; Gen. viii. 21; Deut. iv. 28; I. Kings xxvi. 19; Ps. cxv. 6. Jud. xvi. 9; Job xxxix. 25; Gen. xxvii. 27. In all these passages the form has rather the meaning "to perceive an odor," "to delight in an odor" than the causative sense "to fill with an odor."

b. He shall breathe only the fear of the Lord (Foreiro, Herder, Hensler, Paulus, Hendewerk, Ewald, Nägelsbach, Bredenkamp). Against this explanation the presence of the Hebrew preposition "in" before "the fear of the Lord" offers an insurmountable difficulty.

c. He shall delight in the fear of the Lord (Corluy, Gesenius, Hitzig Hengstenberg, Knobel, Reinke, Bade, Rohling, Trochon, etc.). The verb followed by the preposition "in" appears to have this meaning. Cf. Ex. v. 21. The Vulgate rendering "he shall be filled with" does not differ substantially from this explanation.

of the Lord ; he shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears ; but he shall judge the poor with justice, and shall reprove with equity for the meek of the earth ; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins, and faith the girdle of his reins.

The<sup>3</sup> wolf shall dwell with the lamb, and the leopard shall lie

*d.* He shall make him scent (to be of quick scent in) the fear of the Lord, i.e., he shall give him the discernment of spirits, so as to distinguish at once between those who really fear God and those who appear to do so externally (Vatable, Vitringa, Aben Ezra, Lowth, Eichhorn, Umbreit, Speaker's Commentary, etc.). The parallelism of the context appears to be the strongest argument in favor of this explanation ; but this argument equally favors the preceding interpretation.

*e.* We need not enumerate all renderings suggested by commentators ; Sanchez, e.g., suggests, "he shall make him to give forth the scent of the fear of the Lord"; Maldonatus, "his scenting is in the fear of the Lord." The third explanation appears to be the most probable one.

In the following clauses the outward activity of the Messianic king is described : not judging according to outward appearances, he shall do justice to the poor, and plead the cause of the wretched ; the word of his mouth shall be effective without any further external means, and justice and faithfulness shall be his greatest adornments.

<sup>3</sup> **The wolf shall dwell.** The Hebrew text differs in the following particulars from our version : "the calf and the lion and the fating together" instead of "the calf and the lion and the sheep shall abide together"; "the cow and the bear" instead of "the calf and the bear"; instead of "shall thrust his hand into the den of the basilisk," some render "shall extend his hands towards the eyes of the basilisk" (Chaldee, Saadiah, Kimchi, Aben Ezra, Delitzsch, Breidenkamp, Rohling, etc.). All interpreters agree that the prophet describes a state of peace which shall be brought about by the reign of the Messianic king. But they are not at one concerning the nature of this peace. *Opinions:* *a.* The description must be understood in its literal sense, so that peace shall reign even in the animal world. This is the opinion of St. Irenæus (c. haer. v. 33), Lactantius (Institut. vii. 24), Hengstenberg, Delitzsch, Bade, Schegg, Nägelsbach, etc. *Reasons:* *a.* The animal world has been rendered more cruel through sin ; therefore it will be restored to its primitive state through Christ's redemption. *β.* Instances which have occurred in the lives of the saints show that the animal world may be tamed and become subservient to the needs of man. *γ.* The words of Christ (Mark xvi. 17 ; Luke x. 19) confirm the same opinion. *δ.* The prediction is too explicit and clear to admit a symbolic or a metaphorical explanation.

But, on the other hand, it is denied by theologians that the nature of things has been changed on account of Adam's sin ; hence the redemption will not affect it either. The examples found in the lives



down with the kid, the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed, their young ones shall rest together, and the lion

of the saints are evidently miraculous, and only show what God can do in the animal nature, but not what the animal nature would be, in case mankind had not sinned. The words of Christ indeed promise that by faith we shall have dominion over the animal world, but it does not follow from this that universal dominion over the poisonous and ferocious creation is naturally due to us, any more than it can be inferred that naturally, i.e., in the state of innocence, we should be able to move mountains, because we can do so now by faith in the power of Christ. Finally, there is nothing to prevent the prophet from using a symbol or a metaphor in his description of the Messianic peace, especially since there are signs which show us that he speaks only symbolically.

b. The prophet's description of the Messianic peace must be taken metaphorically; the wild beasts denote wicked men who will be rendered submissive and peaceful through Christ's redemption (Ephrem, Jerome, Cyril, Eusebius, Theodoret, Theodore of Mopsuestia, St. Thomas, Osorio, Sasbout, Malvenda, Maldonatus, Sanchez, Pinto, Foreiro, Mariana, a Lapide, Menochius, Tirinus, Gordon, Calmet, Reinke, Trochon, etc.). The reason on which this explanation is based is the metaphorical signification of animals in other parts of the Old Testament. Thus Benjamin is called a ravening wolf, Christ's enemies are called many dogs, and fat bulls. Still, it must be kept in mind that the application of the animal names to Benjamin and to the other Old Testament members differs very much from the meaning of the names of animals in the present prophecy. To explain the names in the same manner, though their application is wholly different, is an arbitrary process of interpretation. Again, the prophet in the present prediction uses not only the peculiarities of different animals, but speaks also of the "sucking child" and the "weaned child." If then animals are as many metaphors for different classes of men, what are we to understand by the children? To say that they must not be understood metaphorically, is to mingle arbitrarily figurative with literal speech.

c. The prophet's language is nothing but a picture of perfect peace and happiness; even those creatures that naturally are hostile to each other dwell in harmony. In this way is described the peace and happiness which the Messianic king will bring upon earth. Not as if there could be no more discord and unhappiness after his coming; but he will bring all those elements that will enable men of good will, men who are willing to obey the Messianic laws, to enjoy the Messianic blessings (cf. Zingerle, *Zeitschrift für katholische Theologie*, Innsbruck, 1880, pp. 651-661). This enjoyment of the Messianic benefits will find its fullest accomplishment in the future life. Finally, after symbolizing this happiness by a picture of peace between different animals, the prophet adds the cause of the blessing: "for the earth is filled with the knowledge of the Lord, as the covering waters of the sea." This expression indicates both the width and the depth of the Messianic knowledge of salvation.



shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.

In that day *shall be* the root of Jesse, who standeth for an ensign of people; him the Gentiles shall beseech, and his sepulchre shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand the second time to possess the remnant of his people which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea. And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth. And the envy of Ephraim shall be taken away, and the enemies of Juda shall per-

<sup>4</sup>In that day shall be the root of Jesse. The ensign mentioned is, according to the Hebrew text, a military standard for the rallying of troops. The root of Jesse is therefore to be the standard around which the nations will gather; and which the Gentiles will seek. The word "sepulchre" means according to the Hebrew text "resting-place," and has been thus interpreted in the LXX., the Syriac, and the Arabic versions. St. Jerome used "sepulchre" in order to make the meaning of the passage clearer. But in point of fact there is no question of the Messias' sepulchre in the context, so that Jerome's version obscures the meaning. For the "resting-place" refers to the Messias' heavenly throne of glory (cf. Ps. cxxxi. (cxxxii.) 8, 14; III. Kings viii. 56; Num. x. 33; Deut. xii. 9, Col. iii. 1; Matt. xi. 28, 29; I. Pet. ii. 7). The Lord shall possess the remnant of his people the second time, because he possessed it for the first time on its leaving the Egyptian captivity (cf. Ex. xiii. 3, 9, 14, 16; Deut. vi. 21; Ps. xliii. 2). Phetros is Upper Egypt, Ethiopia is Nubia and Abyssinia, Elam is Persia, Sennaar is the country round about Babylon, Emath is on the banks of the Orontes, the islands of the sea are the islands of the Mediterranean. And after the king has set up his standard for the nations (Rom. xi. 13, 14 ff.), he shall gather the outcast sons of Israel and collect the scattered daughters of Juda, and so all Israel shall be saved (Rom. xi. 26). Then Ephraim, which had kept the ark of the covenant for about 400 years, shall no more be jealous of Juda, and in fact all Juda's enemies shall perish. From the remotest parts the returning exiles shall fly to the border-land of the Philistines, and shall possess themselves of the regions of the eastern enemies of Juda, Palestine not being spacious enough to furnish dwelling-place to all the returning Jews. As in the days of old, so shall God in the Messianic times remove all impediments obstructing the return, represented by the Red Sea and the Euphrates.

ish; Ephraim shall not envy Juda, and Juda shall not fight against Ephraim. But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east. Edom and Moab shall be under the rule of their hand, and the children of Ammon shall be obedient. And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit, and he shall strike it in the seven streams, so that men may pass through it in their shoes. And there shall be a highway for the remnant of my people, which shall be left from the Assyrians, as there was for Israel in the day that he came up out of the land of Egypt.

COROLLARY.

From the parallelism between Is. xi. and liii. it follows that the Jews knew the identity of the suffering and the glorious Messias.

## CHAPTER II.

## OUTLINE OF THE MESSIANIC WORK. Is. LV.

## INTRODUCTION.

1. **THE PROPHECY AND ITS CONTEXT.**—In ch. liv. the prophet describes the new theocracy, the glorious work of the Messiah, and shows forth the peace and security contained therein. In the present chapter Isaiah begins, therefore, with an exhortation to relinquish the pursuit of vain and useless things and to seek the one true God, the source and author of life and safety, who will fulfil his promises made to David by giving the Messiah as the centre-point of the nations (vv. 1–5). In order to effect this conversion to God, let them abandon all iniquity; the motives for such a conversion may be found in the great counsels of God which will surely be realized. Let all, therefore, leave their captivity with joy; the earth shall be renewed and the Lord shall reign forever. Thus the prophet renders the promises of the Messiah practically useful in his own day. He fully understands that there is no other name given us in which we may be saved except the name of Jesus, our true Messiah. He shows his contemporaries how they may share in the Messianic blessings by a living and lively faith in the future Messiah.

2. **MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The words “behold I have given him for a witness to the peoples . . .” do not refer to David. It is true that such an explanation may be found in St. Thomas, Schegg, Knobel, Delitzsch, Orelli; they maintain that David was a witness to the peoples because he showed God’s power by his

repeated victories over his enemies (Ps. xvii. 50; lvi. 10), because he spread the knowledge of God's law by teaching the Mosaic precepts to the subject nations, and because in the preceding clause there is question of "the faithful mercies of David." Still, there are, on the other hand, many reasons against these conclusions. (1) There is no special reason why David's victories, his inspired praises of the Lord, and his work of zeal among the Gentiles should be mentioned in this passage. For these were not "the faithful mercies of David" that could bring consolation and comfort to the oppressed Israelites at Isaias' time; and since the exile and the ruined state of the theocracy are accomplished facts in the eyes of the prophet, the preceding facts cannot serve to illustrate the Lord's "everlasting covenant" with Israel. (2) It must be noted, moreover, that the prophet treats of a future covenant with which the past facts of David's life had no connection. (3) Again, the title "for a witness to the peoples, for a leader and a master to the Gentiles" can hardly be applied to king David, as his history shows. Nor can it be said that we must apply the title "witness to the peoples . . ." to the whole royal line of Jesse, just as we apply "the faithful mercies of David" both to the king and his posterity; for the failings of David's posterity are too manifold and too well known to admit such a name of praise and glory. (4) But it need not be said, on the other hand, that even in the clause "the faithful mercies of David" the name of the king stands for that of the Messiah, as it is used in Os. iii. 5; for the phrase is understood of David himself in both the historical books and the psalms. Should any one see in David the type of the Messiah, so that Isaias passes from type to antitype, the interpretation would be satisfactory.

b. The words "behold I have given him for a witness to the peoples, for a leader and a master to the Gentiles" refer evidently to the Messiah. *Reasons* : (1) This expla-

nation sufficiently accounts for the waters, the wine, and the milk which are to be sought, and assigns also a worthy teacher by whose doctrine our soul shall be saved. (2) The titles by which this teacher is introduced are, in the preceding and the following chapters of *Isaias*, wholly consecrated to the *Messias*. (3) The transition to the *Messias* is natural, since he has been the subject of *ch. liii.*, and since the *Messias* combines in his person all the "faithful promises of *David*." (4) The *Messias* is a "witness to the peoples," because he gives us the most reliable testimony concerning God's promised covenant, himself fulfilling the necessary conditions and paying the price of the contract, and because he also gives us the most effective testimony for God's salvific will and eternal faithfulness. (5) It is not then surprising to find that *St. Jerome*, *St. Cyril*, *Eusebius*, *Theodoret*, most Catholic commentators, and many Protestant writers understand the sentence in a Messianic meaning (cf. *Rosenmüller*, *Hahn*, *Nägelsbach*, etc.). (6) Finally, the *Midrash* on *Ps. xiii.* refers *Is. lv. 12* to the Messianic times.

### IS. LV.

All you<sup>1</sup> that thirst, come to the waters; and you that have no money, make haste, buy, and eat; come ye, buy wine and milk

<sup>1</sup> All you that thirst. *Hitzig*, *Hendewerk*, and *Knobel* understand water, wine, and milk as representing the rich material enjoyments which the exiles will enjoy on returning to *Palestine*, while in *Babylon* they are subject to tribute and to the servitude of their proud conquerors. But the prophet knows of a water and a wine higher than natural water and wine (*Is. xlv. 3*; *xxv. 6*), and he knows also an eating and drinking surpassing mere material enjoyment (*lxv. 13*). And though temporal blessings may not be excluded from the prophet's prediction, they do not exhaust his promises. This is evident from the price which they are to pay, or rather not to pay, for their purchase, from the comparison of the water, the wine, and the milk with that which is not bread and with that which doth not satisfy, from the effect of this food which will delight their soul in fatness, from the source whence these gifts will proceed, i.e., the covenant which the Lord will make with his people according to the "faithful mercies of *David*" (*II. Sam. vii. 14 ff.*), and finally from the mediator of this covenant whom the Lord has given "for



without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the peoples, for a leader and a master to the Gentiles. Behold, thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee.

Seek ye<sup>2</sup> the Lord, while he may be found; call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God; for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be which shall go forth from my mouth; it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the

a witness to the peoples, for a leader and a master to the Gentiles." The prophet then addresses this very mediator, foretelling that a nation which he had not before acknowledged as his own shall run eagerly to his standards, because the Lord God has glorified him.

<sup>2</sup>**Seek ye the Lord.** The prophet turns now to the people and exhorts them to make use of the Lord's redemption, which supposes a truly inward conversion. This cannot be difficult, since the Lord is bountiful to forgive; even in his punishments his thoughts are not the thoughts of men. At any rate, the Lord's counsels will have their effect, since his word is like the rain which does not return to heaven without having produced its natural effect on earth. Those who profit by the Messianic blessings shall go out with joy and shall be led with peace. Even the very brute creation, the mountains and the hills and the boughs of the trees, shall manifest their joy at the redemption of regenerate Israel. The word "nettle" of the Vulgate version and of Symmachus is rendered "briar" by the LXX. The Targum paraphrases the passage: "Instead of the wicked shall rise up the righteous, and instead of transgressors men that fear sin." And this regenerate creation shall be to the Lord for a name, it shall be a historical fact to which men will refer as a manifestation of God's nature of his divine power and goodness.

things for which I sent it. For you shall go out with joy, and be led forth with peace; the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands. Instead of the shrub shall come up the fir-tree, and instead of the nettle shall come up the myrtle-tree; and the Lord shall be named for an everlasting sign, that shall not be taken away.

#### COROLLARY.

The Messiah will, therefore, include the Gentiles in his ministry of grace; even brute creation shall be elevated in the Church. History shows us the fulfilment of the former prediction, and the Liturgy of the Church contains evident proofs of the realization of the latter.

## CHAPTER III.

## THE GOOD SHEPHERD. Ps. xxii. (xxiii.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—Ps. xxii. is represented by Bickell as consisting of five stanzas, each comprising four alternately heptasyllabic and tetrasyllabic iambic verses. As to its expression, many think the psalm consists of two metaphorical descriptions, the first being taken from the shepherd's care for his flock (vv. 1–4), the second from the host's liberality. But Hengstenberg's view, that the whole psalm describes the shepherd's care for his flock and makes this a figure of God's watchful providence, seems more probable. Rest is afforded to the weary, refreshment and deliverance to the wretched, protection to those in danger, food and drink to the hungry and thirsty. Thus the unity of the psalm is better guarded, and the shepherd's office is more fully complied with. According to the first view, the most essential part of the pastor's duty, that of feeding the flock, is wholly neglected.

**2. AUTHOR OF THE PSALM.**—From its title, its place in the collection of Davidic psalms, and its characteristic beauty of language and loving trust in God's goodness, we infer that king David is its author. Hitzig by endeavoring to attribute it to Jeremias rather than to David has given another proof of unsound criticism. All agree that it must have been composed in moments of deep interior peace.

**3. SUBJECT OF THE PSALM.**—*Opinions*: 1. The loving care of God for the Israelites in the desert is the theme of

the psalm (Chald.). 2. The psalm refers to David anointed king in his father's house, and envied by his brothers. Cf. I. Kings xvi. (Muntinghe). 3. David persecuted by Saul and bereft of all, except divine, help is the subject of the psalm (Paulus, etc.). 4. David sustained by the provisions of Abigail (I. Kings xxv. 20) has expressed his praise of that special providence in Ps. xxii (Anonym.). 5. The psalm refers to the peaceful time immediately after David's inauguration, when he probably for a short while returned to his former occupation of keeping sheep (Le Blanc). 6. The psalm celebrates the peaceful time after the wars shortly following David's accession to the throne of Juda (Muis, Rudinger). 7. David describes in the psalm how by God's providence he and his followers, encamped across the Jordan during the time of Absalom's rebellion, were provided with food and all the necessities of life (Michaelis, Maurer, etc.). 8. Others believe that the psalm refers to the peaceful period after the overthrow of Absalom. 9. The Jews after their return from the Babylonian captivity are the subject of the psalm (Athanas., Calmet). 10. Genebrard in his commentary states that the Jews employ nearly the whole psalm as a blessing at table, thus referring it literally to God's benefits of food and drink. 11. Comparing the allegory contained in this psalm with Is. xl. 9, 11 ff.; Ezech. xxxiv. 12 ff.; John x. 11 ff., we must infer that its spiritual meaning applies to Christ, "the good Shepherd," and to Christ's pastoral care for his flock. Since the principal food and drink which Christ gives to his sheep is his own flesh and blood, the spiritual sense of the psalm applies also to the Holy Eucharist. The patristic testimonies confirming the Messianic explanation of the psalm may be seen in Kilber's *Analysis Biblica*, ii. p. 25 (ed. Tailhan). The Midrash on Num. sect. 21 has the following Messianic explanation of verse 5: "God said to the Israelites: In the days of the Messias, I will prepare before you a table, and the Gentiles by seeing this will be confused, as the Psalmist says: Thou hast prepared

. . . and as the prophet says: Behold, my servants shall drink, but you shall be thirsty" (Is. lxxv. 13).

4. **THE TITLE OF THE PSALM** indicates its authorship, and fully confirms the view we have expressed on this question.

Ps. xxii.

The Lord <sup>1</sup> ruleth me, and I shall want nothing.  
 He hath set me in a place of pasture ;  
 He hath brought me up on the waters of refreshment,  
 He hath converted my soul.

<sup>1</sup> **The Lord ruleth me.** Instead of "the Lord ruleth me" we must render according to the Hebrew text, "The Lord is my shepherd." In the Old Testament we find no more tender title applied to God than that of shepherd. Cf. Is. xl. 11; Ezech. xxxiv. 13; Mich. vii. 14; Ps. lxxix. (lxxx.) 2; xciv. (xcv.) 7; John x.; I. Pet. ii. 25; v. 4; Heb. xiii. 20. In Zach. xi. and xiii. 7 the shepherd is identified with the angel of the Lord, who in turn must be identified with the Messias. Consequently, the Lord as shepherd is the Lord incarnate, Jesus Christ. St. Gregory the Thaumaturgist is of opinion that the shepherd in the psalm is a figure for David's guardian angel, and may by accommodation be used as a figure of all guardian angels. The English version "ruleth" is based on the Latin Vulgate, which has thus rendered the LXX. expression meaning properly "to feed," "to pasture," and figuratively "to rule." The clause "I shall want nothing" shows the superabundant goodness of God. Being the fountain of all good, he will provide his sheep with all they need. This idea is more fully developed in the succeeding verses, the first of which reads: "He made me rest in pastures of tender grass, he tended me near the waters of rest, he revived my soul." This passage refers to the custom among Oriental shepherds of granting a noon-day repose to their flocks in order to shield them from the burning heat of the eastern sun. Cf. Cant. i. 7; Is. xiii. 20; Jer. xxxiii. 12. These resting-places are near or in the midst of the pasture, if possible by the side of a spring, so as to offer a refreshing drink to the wearied animals. Hence have some commentators derived the phrase "waters of rest," i.e., the waters near which the flocks rest. Others explain the phrase as meaning "still or quiet waters." Cf. Is. viii. 6. Rapidly flowing or disturbed water would, according to them, be less beneficial, or even dangerous to the sheep. Instead of "he revives my soul" the Hebrew text reads, "he brings back my soul." The meaning is substantially that of our version. Eusebius, Theodoret, Euthymius, Chrysostom, Jerome, Augustine, Athanasius, etc., see in these waters that vivify a figure of baptism. Eusebius, Euthymius, Nicephorus, Hugo, etc., apply the passage also to the vivifying influence of the Christian doctrine.



He hath led<sup>2</sup> me on the paths of justice  
 For his own name's sake ;  
 For though I should walk in the midst of the shadow of death,  
 I will fear no evils.

. . . . .

For thou<sup>3</sup> art with me ;  
 Thy rod and thy staff,  
 They have comforted me.

<sup>2</sup> He hath led me on the paths of justice. Some interpreters render "he hath led me on even paths" instead of "on paths of justice." It must be granted that the rendering suggested agrees better with the whole context of the psalm; but it does not so well express the meaning of the Hebrew text. The word used in the original text implies moral uprightness rather than physical rectitude, justice rather than evenness. The psalmist remembers even in his song that the sheep he speaks of are in reality moral beings. The "name of God" stood among the Hebrews for God himself; others explain the name to be the result, in the estimation of men, of God's deeds and manifestations, in other words, the opinion men have of God on account of what they know of him. In either case, the psalmist knows that God furthers his own glory, while he distributes his gifts of mercy or justice among men. Augustine, Jerome, and Genebrard here insist on the fact that God's efficacious grace is gratuitous, i.e., is not owing to any personal merit on our part. The succeeding verse is rendered by Hitzig, "though I even wandered . . ."; by Hengstenberg and others, "even when I wander . . ." The former translation considers, as it were, a merely abstract and hypothetical case, the latter places the sentiment in the psalmist's actual experience. Instead of "in the midst of the shadow of death" some render, as Rosenmüller testifies, "in a most dark valley," considering "zalmavet" as derived from the verb "zalam." But the rendering "in the valley of the shadow of death," i.e., of deathlike darkness, is more faithful and agrees better with the context. When the shepherd is present, the sheep do not fear to pass through a valley dark on account of its steep sides and its overhanging rocks and trees, and dangerous on account of its wild precipices and its numerous robber bands. The reason of the sheep's fearlessness is the shepherd's presence, "for thou art with me." The clause "I will fear no evils" does not so much extol the speaker's courage as the shepherd's goodness; it is almost equivalent to "I dare fear no evil." Bellarmin, Tirinus, and others explain the "valley of the shadow of death" as symbolizing the greatest dangers.

<sup>3</sup> For thou art with me. According to Bickell, the first line of this stanza has been lost. He suggests the clause, "In all my way shall I not tremble," continuing in the words of the psalmist, "for thou art with me." This verse assigns the presence of the shepherd as the reason for the sheep's trustful confidence. This idea is more

Thou hast <sup>4</sup> prepared a table before me,  
 Against them that afflict me;  
 Thou hast anointed my head with oil,  
 And my chalice which inebriateth *me*

fully developed in the succeeding lines. The shepherd's rod and staff are the instruments by means of which he guides and defends the sheep (Hengstenberg, Rosenmüller, Calmet), or they are his instruments with which he punishes the wayward sheep (Origen, Augustine), or the rod is an implement of punishment, while the staff serves as a guide and defence (Jerome, Muis); understood figuratively, the rod signifies the shepherd's care, the staff his favor (Haimo, Vatable, Agelli, etc.). But at any rate, the sheep confide in the shepherd's love, whether he punishes or defends or guides them. These acts of the shepherd are as many pledges of his watchful care, and as many reasons for the sheep's happiness.

<sup>4</sup>Thou hast prepared a table. In the preceding stanzas the psalmist has described the rest, the refreshment, and the consolation given by the good shepherd to his flock. In the present stanza the food and drink provided by him begin to be described under the figure of a bountiful feast. "Thou spreadest before me a table," the psalmist says, "in the sight of my enemies." Even they cannot prevent the shepherd from giving his care to his flock, nor the sheep from peacefully enjoying the shepherd's goodness. Tirinus says that this table typifies the divine consolations, God's revealed word both written and unwritten, and especially the Holy Eucharist (Jerome, Theodoret, Ambrose de Elia et ieiunio, c. 10). Even the minor joys and comforts of the feast are attended to: "thou anointest my head with oil," the inspired writer continues. Oil is considered as the sign of gladness, as the type of God's grace. Theodoret, Athanasius, and others find in this anointing the symbol of the anointing with chrism in the sacrament of confirmation. As to the practice of thus anointing the heads of the guests at feasts see Matt. xxiv. 6, 7; Mark xiv. 8; Luke vii. 46. Instead of the clause "and my chalice which inebriateth me how goodly is it" the Hebrew text reads "and my chalice inebriateth [or overflows]." The word rendered "inebriateth" means primarily any copious draught, even of water; then it signifies also the abundance of any good. Cf. Ps. xxxv. (xxxvi.) 6. The Septuagint, Symmachus, and the Syriac translator have rendered the word "inebriateth," because the chalice filled with generous wine is liable to inebriate a man. Turrecremata, Bellarmin, and others see in the "chalice" a symbol of divine love. That the Hebrew word used in the present passage does not imply an immoderate use of drink is evident from the passages Gen. xliii. 34; Deut. xxxii. 42; Ps. lxiv. (lxv.) 10; Is. lv. 10, where the same verb is made use of. The last clause, "how goodly is it," was added to this stanza by the Septuagint, who have been followed in this by Cyprian, Augustine, Theodoret, Nicephorus, Euthymius, the Arabic Psalt., the Roman of Sixtus V., the Complutensian, the Milanese, etc. In the Hebrew text these words form the beginning of the next stanza.

How <sup>5</sup> goodly is it ! and thy mercy will follow me  
 All the days of my life ;  
 And that I may dwell in the house of the Lord,  
 Unto length of days.

<sup>5</sup> **How goodly is it.** The Hebrew text reads "only mercy and goodness follow me." The psalmist seems to allude to the practice of the enemies; as they persecute him with evil and death, so God follows him with his graces and favors. Instead of "and that I may dwell," the Hebrew text reads: "I dwell in the house of the Lord." Some interpreters, however, contend that we must render "I return to the house of the Lord," as if the psalmist had composed the song in exile, whence he hoped by God's goodness soon to return to his own city of Sion. Though the form of the verb favors the version "I return," still the irregularity of the infinitive form which means "my dwelling," is not so great as to necessitate the foregoing rendering. Cf. Ps. xxvi. (xxvii.) 4; II. Kings vii. 5; III. Kings viii. 30, 38; Ps. cxxxviii. (cxxxix.) 2. This dwelling in the temple may be an allusion to the priests and Levites who had there not only a home, but also a source of maintenance (Calmet). Others look upon the "dwelling" in the house of the Lord as a figurative expression for confiding dependence on God. They explain this figure by the fact that the tabernacle was the means of intercourse between God and his people (Hengstenberg). Jerome and Augustine understand the house of God as meaning the heavenly mansion of the blessed, among whom the psalmist expects to dwell for ever.

#### COROLLARY.

The psalm is literally fulfilled in Christ's active and tender charity for all. He not only left his heavenly hosts for the good of mankind, but he also gathered the lost sheep of the Gentiles into the one fold of his true Church. And he continues the same line of action towards every single member of the human race.

## CHAPTER IV.

## THE MESSIANIC MIRACLES. Is. xxxv.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—The prophet announces in ch. xxxiv. an approaching judgment that will embrace all nations. In Edom especially is “a great sacrifice” prepared, that will strip the country of its inhabitants, and leave it a desolation, the haunt of wild animals. The future of the redeemed Israelites will be far different from this. The desert soil will produce for them fruit in plenty, human infirmities will cease to vex, human needs will be relieved. The exiles will return to Sion free from all molestation, and obtain there never-ending joys. This contrasted future of Israel is described in ch. xxxv.

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* We know that all misery and infirmity has been introduced into the world through sin; it is, therefore, antecedently probable that the redemption from sin will be outwardly manifested by a release from those external afflictions of the body. And since the present chapter fully describes a future state of such liberation, we naturally refer it to him who is the liberator and redeemer from sin, to the Messias. *b.* Jesus Christ himself appeals, according to St. Matthew (xi. 5), to such signs as are described in the present chapter in order to prove his Messiasship. “Then shall the eyes of the blind be open, and the ears of the deaf shall be unstopped. . . .” *c.* The evangelist, too, proves the Messiasship of Jesus (Matt. viii. 17; cf. Is. liii. 4) by appealing to outward signs of the same nature, *d.*



It is the general custom of Isaias not to rest in the mere description of the Assyrian destruction or of the ruin of Israel's enemies; he passes over to the destruction of Israel's true enemies and to the Messianic age, so much so as to represent the Messiah even as Israel's temporal restorer (cf. Is. viii. 9, 10). We must, therefore, suppose that the prophet has been faithful to his usual way of proceeding, passing from the ruin of the Edomites to the greatest glory of the Israelites, the Messianic times. *e.* The Jewish writers agree with us in applying Is. xxxv. to the Messias.

*Verse 1.* Tanchuma on Deut. i. 1 (ed. Warsh, p. 99 a) quotes this passage as containing one of the miracles which God will do to redeemed Sion in the latter days, i.e., in the Messianic times.

*Verses 5, 6.* Midrash on Genesis xli. 28 (sect. 85; cf. Yalkut, 1 Sam. xxviii. 24) has the following passage: "Come and see; all that the Holy One has wounded in this world he will heal in the future." The blind shall be healed; for it is said: 'Then shall the lame man leap as a hart.' The dumb shall be healed; as it is said, 'and the tongue of the dumb shall be free.'" Yalkut (on Josue x. 12) says: "The word *then* may refer to the past and to the future. To the latter refers 'then thou shalt see and flow together' [Is. lx. 5]; 'then shall thy light break forth as the morning' [Is. lviii. 8]; 'then shall the lame man leap,' 'then shall the eyes of the blind . . .'" (Is. xxxv. 5, 6).

*Verse 10.* Midrash on Ps. cvii. 1 applies this passage to Messianic times, noting, however, that the deliverance will be effected by God himself, and not either by Elias or the king Messiah. Yalkut (vol. ii. p. 162 d, at the close on Par.) says that in this world the deliverance of Israel is accomplished by man and is followed by fresh captivities, but that in the latter or Messianic days their deliverance will be accomplished by God, and will not be followed by another captivity.



## Is. xxxv.

The land that<sup>1</sup> was desolate and impassable shall be glad, and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it, the beauty of Carmel and Saron, they shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted: Take courage, and fear not; behold your God will bring the revenge of recompense; God himself will come and will save you. Then shall the<sup>2</sup> eyes of the blind be opened, and the ears of the deaf shall be unstopped.

<sup>1</sup> The land that was desolate. The prophet employs in the description all the greatest natural beauties that Palestine possessed: the glory of Libanus, the beauty of Carmel, the lily of Saron. Nor is the prophet's beauty lifeless: all is filled with joy and praise and exultation. The description begins very aptly with the "land that was desolate," since the world in its fallen state was really a desert and a wilderness. It is owing to the Messianic blessings that mountains, and woods, and fields (Libanus, Carmel, Saron) have become the true symbols of God's divine beauty and goodness. Hence the prophetic address concerning the feeble hands and the weak knees and the faint-hearted.

<sup>2</sup> Then shall the eyes of the blind. *Explanations:* *a.* The promises convey in general that all evils shall be healed by means of the Messianic benefits; and as in ch. xxxiv. God's curse is signified by the different evils which befell Israel's enemies, so here God's blessing is indicated by the cessation of all manner of diseases. *b.* The single benefits described must be understood in a spiritual manner: the eyes shall see the heavenly truths of the Messianic doctrine; the ears shall obediently hear the Messianic precepts and counsels; the lame shall make rapid progress in the way of Christian perfection; the dumb shall sing the praises of God (Osorio, Eusebius, Barhebraeus, Sanchez). One of the reasons for this spiritual interpretation is taken from the following words: "Waters are broken out in the desert." For since this has been verified only spiritually, the preceding words too must be understood spiritually. *c.* Others, again, explain the passage in both its literal and spiritual meaning: literally the prediction was verified when Jesus gave sight to the blind, opened the ears of the deaf, loosened the tongue of the dumb, etc.; but spiritually the prophecy is still verified day after day by the conversion of the Gentiles to the doctrine of the Messiah, and by their seeing and hearing and living according to the truths of Christianity (Jerome, Cyril, Haimo, Maldonatus, Pinto, Sasbout, Foreiro, Menochius, Gordon). *d.* There is a class of writers who explain the passage metaphorically, if it is applied to the time after the Assyrian captivity; literally if applied to the time of the Messiah (St. Thomas, Ephrem). *e.* Mariana, Tirinus, Calmet restrict the application of the prophecy to the time of the Messiah alone; but no one explains how

Then shall the lame man leap as a hart, and the tongue of the dumb shall be free ; for waters are broken out in the desert, and streams in the wilderness. And that<sup>3</sup> which was dry land shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before shall rise up the verdure of the reed and the bulrush. And a path and a way shall be there, and it shall be called the holy way ; the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there ; but they shall walk *there* that shall be delivered. And the redeemed of the Lord shall return, and shall come into Sion with praise ; and everlasting joy shall be upon their heads ; they shall obtain joy and gladness, and sorrow and mourning shall flee away.

#### COROLLARY.

It follows from what has been said that the miracles of Jesus are predicted in the prophecy in so far as they are symbols of the inward and spiritual blessings which he has brought us.

the prediction applies immediately to Christ. Perhaps it is best to conceive the prophecy as promising spiritual sight and hearing, and power of moving ; but these spiritual benefits brought to us by the Redeemer were externally symbolized by him in the many outward miracles he performed in favor of the blind, the deaf, the lame, etc. The promise, finally, "God himself will come and will save you," is surely most amply verified in the mystery of the incarnation ; still it can hardly be maintained that the prophet himself understood the promise in such a magnificent manner, since the same words refer in other passages (Is. xxx. 27 ; xxxi. 4 ; xxxiii. 10,22) mainly to God's help in distress, and not necessarily to his becoming man. We may, however, safely maintain that the Holy Ghost in inspiring these expressions intended to reveal not merely the substantial promise of God's certain help, but also the *manner* in which God has helped us, the incarnation of the Word.

<sup>3</sup> And that which was dry land. After predicting how the wilderness of nature and the wilderness of men shall be changed in the Messianic days, the prophet continues to describe the condition of that time : *a.* The goods are not false and deceptive, but true and reliable : that which presented a delusive mirage of water shall become a real pool of living water, and the habitations of the jackal and the dragon shall afford perfect safety. *b.* There shall be holiness and peace and security : there shall be a holy way ; no unclean persons and no mischievous beast shall go up by it. *c.* The Messianic goods shall last for ever : after their peaceful and secure journey through this life, the adherents of the Messiah shall have everlasting joy heaped upon their heads in the heavenly Sion.

## CHAPTER V.

## THE MESSIAS ENTERS SION.

## Section 1. Rejoice Greatly, O Daughter of Sion.

Zach. ix.

## INTRODUCTION.

## 1. CONNECTION OF THE PROPHECY WITH ITS CONTEXT.—

In ch. ix. the prophet announces a judgment about to fall upon Damascus, Hamath, Tyre, and Sidon, and upon the chief cities of the Philistines in the south; a remnant of the latter is converted, and the Lord encamps near his sanctuary as its protector (vv. 1-8). Then follows the advent of the Messiah as the king of peace (vv. 9, 10). The Israelites in captivity are restored to their own country, where the Lord, after having enabled them to contend successfully against their foes, further blesses and defends them (vv. 11-17).

2. DATE OF THE PROPHECY.—The arguments against the integrity of the Book of Zacharias and the earlier origin of ch. ix.-xiv. have been summarized thus: *a.* Chapters i.-viii. are written in a style different from that of ch. ix.-xiv. But the difference of style between the two portions is not greater than the difference of their subjects leads us to expect. On the other hand, vii. 14 should be compared with ix. 8; iii. 4 with xiii. 2; ii. 10 with ix. 9; i. 12, 19, ii. 12, viii. 13 with ix. 13, x. 6, xi. 14.

*b.* In the earlier parts certain modes of expression and certain accurate determinations of time constantly recur which are wholly lacking in ch. ix.-xiv. But here again

the difference of scope may be alleged as a sufficient motive for the different prophetic expressions. Besides, we have already noticed a number of expressions peculiar to both the first and the second portion of the prophet's book.

*c.* The writer of ch. i.–viii. occupies an historical standpoint different from that of the writer of ch. ix.–xiv. But, on the other hand, the prophet's mind in the earlier portion is fixed on the events of his own time, and on the great national work which he was sent to further; in the latter portion the prophet regards the distant future, and therefore does not so much insist on the temple at Jerusalem, nor does he determine the time of the various prophetic utterances with such precision. And different as the predictions of the first part are from those of the second, their general scope is the same; they have both their fulfilment in the Messianic times.

*d.* In ch. i.–viii. there are historical allusions which cannot date from the time after the exile. The kingdom of the ten tribes appears to be still standing (ix. 10); Assyria and Egypt are mentioned side by side (x. 10, 11), just as in Osee (vii. 11; ix. 3; xi. 11; xii. 1); the teraphim and the diviners too (x. 1 f.) point to an earlier date than the exile. But on the other hand, the prophecy also contains passages which point to a post-exilic date: ix. 11 ff. and x. 6–9 presuppose the captivity at least of Ephraim; ix. 13 mentions the Greeks, not as a distant and unimportant people, such as they were before the exile, but as a world-power and as Israel's most formidable antagonists, the victory over whom inaugurates the Messianic times. If we add to this that in all ancient copies of the Hebrew text, as well as in all the ancient versions, the integrity of the book is taken for granted, and that those who maintain the pre-exilic date of ch. ix.–xiv. are by no means agreed as to the exact period of the writing, some ascribing the six chapters to the same author, while others assign one author for ch. ix.–xi. and another for xii.–xiv., referring the former to a date antecedent to the



destruction of the kingdom of Israel, and the latter to a date subsequent to the death of Josias, and all this for reasons resembling those for which they distinguish between the author and the date of ch. i.-viii. on the one hand and those of ch. ix.-xiv. on the other; if we weigh all this we must conclude that there is, after all, very little reason for denying the integrity of the Book of Zacharias (cf. Smith, Dictionary of the Bible, art. on Zach.; Driver, Literature of the Old Testament, pp. 325 and 332; The Speaker's Commentary, vi. p. 703 f.; Knabenbauer, Pusey, etc.).

**3. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The prophecy cannot point to Zorobabel or any of the Jewish kings. Theodore of Mopsuestia defends the application of the prophecy to Zorobabel with many plausible reasons; he maintains that the prophecy must be understood like the prediction addressed to the patriarchs: In thee shall be blessed all the nations of the earth, which was fully and finally verified in Christ Jesus, but had an incipient fulfilment in several of the Jewish kings. Barhebræus, too, contends that the prophecy in its literal and material sense must be applied to Zorobabel, in its typical and spiritual meaning to the Messiah. But the history of Zorobabel presented too few victories over his enemies, especially those mentioned in the prophecy, and lacks the peaceful and happy reign over the returning exiles in too marked a manner to be regarded as a literal fulfilment of the prophet's words.

The same verdict must be given concerning another view expressed by Pressel, according to which the prophecy refers to Ezechias and his triumphal entry into the capital. For sacred history knows nothing concerning such a triumphal entry of the pious king; besides, this theory supposes that the prophecy was written at the time of Achaz, a view which we have seen to be untenable. Other Rationalistic writers, such as Hitzig, grant, therefore, that the prophet speaks of the ideal king of Israel, the Messiah.



*b.* The prophecy regards the Messias. 1. The text and the context of the prediction render this explanation most probable. For the prophetic description of the king is not such as to befit a common earthly monarch: he is poor, just, and a saviour, riding upon an ass, and notwithstanding these uninviting qualities the daughter of Jerusalem is called upon to rejoice greatly, and to shout for joy at his reception; then, again, he is said to speak peace to the Gentiles, to reign from sea to sea and from the river even to the ends of the earth, all of which are properties which we have already seen to belong to the Messias (cf. I. Kings ii. 10; Ps. ii. 8; xxi. 28; lviii. 15; lxvi. 8; lxxi. 8; xcvi. 3, etc.). Moreover, the period of his entry into Jerusalem agrees with the period at which the prophets generally place the Messias' advent, i.e., after the destruction of Israel's enemies. (Cf. Is. lxii. 11; Zach. ii. 10.) 2. The New Testament plainly asserts that the prophecy refers to the Messias: Matt. xxi. 5; John xii. 15. 3. The patristic testimonies in favor of the Messianic interpretation of the prophecy are referred to in Kilber's *Analysis Biblica* (ed. Tailhan, i. p. 519 f.; cf. Reinke, "Messianische Weissagungen," pp. 115 ff.). 4. Finally, we must appeal to the early Jewish interpreters of the passage:

*Verse 1.* The name Chadrach is mystically separated into the two words "chad" (sharp) and "rach" (gentle), because the Messias shall be both—sharp to the Gentiles and gentle to the Jews (Siphre on Deut. p. 65a; Yalkut, i. p. 258 b). See Midrash on the Song of Solomon, vii. 5.

*Verse 9.* This verse has several times been mentioned as having a Messianic meaning. It was owing to this interpretation of the verse that Ber. 56b, says that if any one sees an ass in his dreams he will see salvation. Sanhedrin, 98 a; Pirque de R. Eliezer, c. 31; and several Midrashin explain this passage Messianically.

*Verse 10.* In Tanchuma on Deut. xx. 10 (par. 19, ed. Warsh. p. 114 b) the offer of peace to a hostile city is

applied to the future behavior of the Messiah to the Gentiles, in accordance with Zach. ix. 10.

### ZACH. IX.

The burden<sup>1</sup> of the word of the Lord in the land of Hadrach and of Damascus the rest thereof ; for the eye of man and of all

<sup>1</sup> The burden of the word of the Lord. The burden indicates a divine prediction full of calamity and misfortune. This sad fate shall befall Hadrach first of all ; as to the identity of Hadrach the conjectures of commentators are almost innumerable : *a.* Some look upon the name as symbolic in its meaning: "chad" means sharp, "rach" signifies soft ; hence the severe judgment of God shall befall the land on account of its luxury ; *b.* others have seen in the name a description of the Messiah, who is severe to the sinners, mild to the just ; *c.* others, again, have seen in the word a picture of the Medo-Persian empire, consisting of strength and weakness ; *d.* some have applied it to Israel for the same reason ; *e.* others have found in the name the title of a god or of a king : the fire-god Adar or Asar, e.g., of the Chaldæans and the Assyrians, or the king Ador, ruler of Syria ; *f.* Staehelin is of opinion that perhaps a river is called by that name, Daradacus, e.g., which flows into the Euphrates ; *g.* others regard the name as a designation of the Hauran, or of Mesopotamia, "chad" symbolizing the Tigris, "rach" the Euphrates ; *h.* according to other authors, Hadrach is a country near to Emath, or a city of Arabia, or Antioch, or a city of Syria, or a place near Damascus ; *i.* finally, in the cuneiform inscriptions occurs a name, Hatarika, situated in the north, not far from the Libanus. Wolf Baudissin advances a number of exceptions against the identity of Hadrach with Hatarika.

The burden of the Lord's word is said to rest upon Damascus, because that city is to be punished in a special way. The reason for this divine ordinance is contained in the words : "For the eye of man, and of all the tribes of Israel is the Lord's." The Lord, in other words, watches carefully over the fate and the actions of individuals as well as of whole cities and districts. Emath is said to be in the borders thereof, because Emath is the neighbor of Damascus both geographically and morally, since it shall share the punishment of Damascus. Tyre and Sidon shall be punished with the same calamity, in spite of their practical wisdom, exhibited in Sidon's fortifications and immense wealth. The "divider" is said to sit in Azotus, because Azotus shall be inhabited by the "bastard," the offspring of illicit intercourse or of marriage between Jews and Gentiles. The blood and the abominations which the Lord is said to take out of the mouth and from between the teeth of the Philistines refer to the blood offered to the idols and to the meat polluted in the same manner ; for such meat and blood are as hateful to God as are the idols themselves.

As to the fulfilment of these prophecies, writers have proposed various explanations : *a.* The prediction certainly found its adequate accomplishment in the time of Jesus Christ when the distinction be-

the tribes of Israel is the Lord's. Emath also, in the borders thereof, and Tyre and Sidon: for they have taken to themselves to be exceeding wise. And Tyre hath built herself a stronghold, and heaped together silver as earth, and gold as the mire of the streets. Behold, the Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire. Ascalon shall see *it*, and shall fear; Gaza *also*, and shall be very sorrowful; and Accaron, because her hope is confounded; and the king shall perish from Gaza, and Ascalon shall not be inhabited. And the divider shall sit in Azotus, and I will destroy the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth, and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Jebusite. And I will<sup>2</sup> encompass my house with

ween Jew and Gentile ceased, and the latter was made to share the privileges of the former (Jerome, Cyril, Theodoret, Ribera). *b.* The prediction had a partial fulfilment in the wars of Alexander the Great (Ephrem, Lyranus, a Lapide, Menochius, Tirinus, Calmet, Reinke, Trochon, Patrizi). Cf. Diodorus Siculus, Bibliothec. i. 17; Curtius, Hist. Alex. iii. 12; iv. 1-6; Arrian, de expedit. Alex. ii. 11, 15, 17 f., 25-27; iii. 1; Flavius Josephus, Antiq. xi. 8; Plutarch, Alex. *c.* Again, the same prophecies have been partially, at least, accomplished in the times of the Machabees (cf. a Lapide, Menochius, Tirinus; I. Mach. v. 66 f.; xiii. 43 ff.; x. 84).

<sup>2</sup> And I will encompass. The house of God which he will encompass is the Church (Jerome, Cyril, Ribera, Sa, Tirinus, Schegg, Trochon) or the temple (a Lapide, Menochius, Gordon). Those that serve the Lord in war are the angels (Jerome), or the ministers of the Gospel (Ribera), or the Machabees (a Lapide, Menochius, Gordon, Calmet). The Hebrew text reads more simply: "I will encompass my house against the army which goeth and returneth." After this general promise follows the more particular description of the Messianic advent. The Hebrew text begins the prediction with the words: "Shout ye, O Israel . . ." Instead of the word "Saviour" the Hebrew has "saved;" but this expression too can be well applied to the Messias. He may well be said to have been saved, preserved, in the trials of his work of redemption. There is another discrepancy between the Vulgate version and the Hebrew text which has given rise to many conjectures: *a.* The Messias will ride both upon an ass and upon the foal of an ass. *b.* But this explanation is not at all necessary, since according to the law of parallelism the former term is often explained by the latter, the conjunction "and" not adding anything new, but merely explaining the former statement. The text of St. Matthew, according to which the disciples spread their garments upon both the ass and the foal, does not contradict this view, since the disciples did so because they had not yet found out upon which of the two the Lord was about to make his entry into Jerusalem. Another exception against our Lord's sitting upon only

them that serve me in war, going and returning, and the oppressor shall no more pass through them, for now I have seen with my eyes. Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem! Behold, thy king will come to thee, the just and saviour; he is poor and riding upon an ass, and upon a colt the foal of an ass. And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken; and he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the end of the earth.

Thou also by the<sup>3</sup> blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water. Return to the stronghold, ye prisoners of hope, I will render thee double as I declare to-day. Because I have bent Juda for me as a bow, I have filled Ephraim, and I will raise up thy sons, O Sion, above thy sons, O Greece; and I will make thee as the sword of the mighty. And the Lord God shall be seen over them, and his dart shall go forth as lightning; and the Lord God will sound the trumpet, and go in the whirlwind of the south. The Lord

one animal is found in the difference of gender of the Vulgate text; the common reading of the Vulgate is now "riding upon a she-ass, and upon a colt [masc.] the foal of an ass." This difference of gender is not found in all Vulgate editions: nor is it in the original Hebrew.

In the following words the Lord announces some other Messianic blessings: *a.* The war-implements shall be destroyed; *b.* peace shall be announced to the Gentiles; *c.* the Messianic kingdom shall extend throughout the whole earth.

<sup>3</sup> Thou also by the blood of thy testament. After stating the Messianic promises the prophet invites all to share in them: *a.* He addresses Sion, telling her that her children are freed from the prison-house (the pit wherein is no water) through the power of the blood by which the Old Testament was established near Mount Sinai. *b.* Then follows a direct address to the prisoners, inviting them to return and to receive the double. *c.* Next, the prophet declares wherein the double is to consist: it implies the victory of Israel over the Greeks. *d.* All Israel's contests will be marked by God's special protection and leadership. *e.* All the contests will also be notable for the great defeat of the enemies, and for their general character of piety and religion. The Israelites shall devour their enemies, trample on the stones flung by them, and be as saturated with the enemies' blood as full bottles and the horns of the altar are with the liquid they contain. *f.* The next sentence states the cause of this salvation: the stones of the temple shall shine with a new splendor throughout the land. How great is God's goodness, how great his beauty: the abundance of corn shall give strength to Israel's young men, the abundance of wine to the maidens!



of hosts will protect them, and they shall devour and subdue with the stones of the sling; and drinking they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the horns of the altar. And the Lord their God will save them in that day, as the flock of his people; for holy stones shall be lifted up over his land. For what is the good thing of him, and what is his beautiful thing, but the corn of the chosen ones, and wine which maketh virgins to spring forth?

#### COROLLARIES.

1. These last words are applied to the effects of the Holy Eucharist only by way of accommodation (Knabenbauer in *Proph. Min.* ii. p. 330).

2. Christ's solemn entrance into Jerusalem has fulfilled a part of the prophecy literally; before the event it might appear doubtful whether it was intended metaphorically or properly.

### Section II. The Praise Out of the Mouth of Infants.

Ps. viii.

#### INTRODUCTION.

1. **STRUCTURE OF THE PSALM.**—Ps. viii. consists of four stanzas, each of which numbers four verses. The first verse has twelve syllables, the second ten, the third eight, and the fourth six. Its movement is trochaic. The first stanza celebrates in general terms the greatness of God; the second exalts God's goodness in his relation to man; the third describes in a general way the high position to which God has raised man; the fourth enumerates some particular instances of man's exalted calling.

2. **AUTHOR OF THE PSALM.**—The title of the psalm, its language, sentiment, and the place it holds in the collection of psalms, point to David as its author. The most plausible argument against its Davidic origin is based on Heb. ii. 6, where St. Paul says: "But one in a certain place



hath testified, saying: What is man that thou art mindful of him . . .” St. Paul’s quotation, they argue, is evidently from Ps. viii. 5, and still he cites the passage as coming from “one in a certain place.” All we can infer from this is that the Apostle did not remember the exact place where the words occurred, or remembering, did not see fit to give further detailed information to his readers. An inspired author need not remember every historical and literary detail concerning his narrative or the passages he quotes, nor must he always tell his readers all he knows about any historical or literary fact. If the argument proves anything, it proves also that the passage in question does not occur in Ps. viii., because the Apostle quotes it as taken from “one in a certain place.”

**3. SUBJECT OF THE PSALM.**—According to St. Matthew (xxi. 16) Jesus applied the third verse of the eighth psalm to himself: “Jesus said to them: Yea; have you never read, Out of the mouth of infants and of sucklings thou hast perfected praise?” Again, St. Paul, in the above-cited Epistle to the Hebrews (ii. 6 ff.), applies vv. 5, 6, 7, 8 to Jesus Christ. The eighth verse is again applied to Christ in I. Cor. xv. 26 ff. The patristic testimonies confirming the Messianic character of the psalm may be found in Kilber’s *Analysis Biblica* (ed. Tailhan, ii. p. 13). Cf. Reinke, “*Messianische Psalmen*,” i. pp. 108 ff.

Supposing the Messianic character of the psalm, authors differ widely as to the way in which it is Messianic: 1. Some refer the literal sense of the psalm to mankind in general, while they apply its spiritual sense to Jesus Christ. 2. Others believe that the literal sense of the psalm refers to the exaltation of every man in particular, and therefore pre-eminently to Jesus Christ; in other words, the psalm’s literal sense is Messianic, but not exclusively (Patrizi). 3. Others, again, suppose that only certain verses of Ps. viii. literally refer to the Messiah; the other parts refer to Christ in a spiritual meaning only. 4. The opinion that Jesus and St. Paul only accommodated certain verses of the

psalm to the Messiah without their actually having such a meaning hardly deserves mention.

**4. OCCASION OF THE PSALM.**—A statement of the opinions regarding the time of the psalm's composition may facilitate its right interpretation: *a.* Solomon Kimchi mentions some who contend that the psalm was composed at night, since the psalmist mentions the moon and the starry heaven, and is wholly forgetful of the noonday sun. Other authors have endeavored to determine the time more accurately: Estius is of opinion that David composed the hymn when still a shepherd-boy, during one of his night watches. Thus he explains the mention of sheep and oxen (v. 8). An anonymous writer places the composition of the psalm on the night of Solomon's birth, when, according to his opinion, king David remained on the roof of the palace. Thus he was induced to sing not only of the nocturnal brightness of the heavens, but also of the praises coming forth from the mouths of infants and sucklings. *b.* Others think that the psalm was occasioned by the victory of David over Goliath, the giant of Geth (I. Kings xvii. 4 ff.); this opinion rests on the word "gittith," which in the Hebrew text stands in the title of the psalm. *c.* Other scholars have, for the same reason, placed the composition of the psalm in the time when the ark of the covenant was brought into the house of Obedom, the Gethite (I. Par. xiii. 12-14). *d.* Rudinger supposes that the psalm was composed shortly after the ark had been deposited on Mount Sion. What has been said sufficiently shows that in the present question we cannot advance beyond conjecture.

**5. TITLE OF THE PSALM.**—In our versions the title of Ps. viii. reads, "unto the end, for the presses; a psalm for David." To begin with the last clause, we well know that the Hebrew preposition here rendered "for," often denotes the author or possessor of a thing. Consequently we may render, "a psalm of David."

Our phrase "unto the end" corresponds in the Hebrew text to the word "lamnas̄seach." Symmachus, Aquila,

and Theodotion find in the Hebrew word the idea of victory or of a conqueror. It is hardly probable that the LXX., who rendered the expression by "unto the end," should have had the same reading which we now have. Their Hebrew text must have read "lannaseach." If we study the Hebrew word in the light of a different grammatical form which occurs in other passages, especially in the books of Esdras and Paralipomenon, we must conclude that it signifies either "the leader of the choir" or a prominent member of it. Besides being the more common explanation, this opinion frees us also from the necessity of satisfactorily interpreting the phrase "unto the end" under which many of the Fathers have labored.

Finally, we read in the title "for the presses"; this phrase, too, is derived from the LXX. rendering, rather than from the Hebrew text. For the translation requires, in the Hebrew text, "‘al haggittoth" instead of the actual reading, "‘al haggittith." Those authors who admit the existence of such a Hebrew text almost unanimously take the psalm for a hymn of thanksgiving, to be sung at the end of the grape-harvest, on the Jewish Feast of Tabernacles. They point to Judg. ix. 26 f. and Is. xvi. 10 as testifying to the joyous character of the vineyard feasts, and to the versions of Symmachus and St. Jerome as proofs for the alleged reading in the Hebrew text. The nature of the three psalms (viii., lxxx., lxxxiii.) which have the title "‘al haggittith" confirms the stated opinion. Scholars who adhere to the present Hebrew text as the correct one must translate "‘al gittith" by "in the Gethic style," or "upon the harp of Geth," or "over the choir of Geth." For we may speak of a Gethic style or air of music, as we speak of a Lydian air. In the same manner may the denomination "Gethic" be applied to a special musical instrument, e.g., a harp. Or finally, since the women of Geth appear to have been famous for music, we may translate "to the leader of the choir of Gethites." Cf. II. Kings i. 20; viii. 1; xv. 18; I. Par. xviii. 1.

## PS. VIII.

O Lord,<sup>1</sup> our Lord, how admirable is thy name in the whole earth!  
For thy<sup>2</sup> magnificence is elevated above the heavens.

<sup>1</sup> O Lord, our Lord. In the Hebrew text the word "Lord" is not repeated, as in our version; the original reads: "O Jehovah, our Lord," or "our Ruler," as St. Jerome renders the second noun. Jehovah was, among the Jews, the ineffable name of God. Scholars now generally admit that in its present form the expression is a "monster-word," composed of the consonants of one noun and the vowels of another. For, not being allowed to pronounce the real name of God, written Jhvh, the Jews were wont to read "Adonay" in its stead wherever it occurred. This led the later Rabbinic scholars to substitute the vowels of Adonay for the vowels proper to Jhvh, in order to warn the reader that he must pronounce "Adonay." Only the first vowel "a," being for a special reason—the presence of a guttural consonant—inserted in Adonay instead of "e," was changed back to "e" in Jehovah. About the twelfth century, when the Jewish customs began to be less known, the word written "Jehovah" was pronounced as it was written. The true pronunciation appears to be "Jahveh," meaning "he is." This is not merely a grammatical conjecture; in Ex. iii. 14, where Moses asks for God's name, God himself explains it as "he who is." Some interpreters believe that "thy name" in this psalm is a mere equivalent for "thou" (Kimchi); others explain the phrase as a synonym of "renown"; others again see in the name of God the result, and as it were the echo, of his manifestation. Moreover, the phrase "how admirable" is by some writers rendered as signifying "what vows shall I make?" But in this version the common signification of the words is wholly abandoned. It must be observed that this opening verse, word for word, corresponds with the end of the psalm. We are reminded by it of the antiphons found in the ecclesiastical offices. At the end of the psalm, however, it must be divided into two verses—one octosyllabic and the other hexasyllabic, while here it forms but one dodecasyllabic verse.

<sup>2</sup> For thy magnificence. The first part of this line has, on account of a certain rare form in the Hebrew text, greatly exercised the ingenuity of interpreters. Consequently we must expect many various explanations: "The praise of thy glory is above the heavens" (Schultens); "thou whose glory is celebrated above the heavens" (Paulus); "the hymn of thy glory is [sung] above the heavens" (Michaelis); "thou hast set thy glory above the heavens" (Houbigant); "the dwelling-place of whose majesty is above the heavens" (Venema); "thy glory thou hast caused to ascend above the heavens" (Wepler); "to which [i.e., thy name] give thou glory throughout the heavens" (Stange); "the giving of whose glory is above the heavens"—in other words, "thou hast crowned the heavens with thy majesty" (Storr, Buxtorf, Aben-Ezra, Kimchi), are specimens of the principal versions of the passage that have been suggested. The last of these explanations seems to be the most natural and easy. The LXX. and the Vulgate substantially agree with it, though they render the verb passively.



Out of the mouth of infants and of sucklings thou hast<sup>3</sup> perfected praise,  
 Because of thy enemies, that thou mayest<sup>4</sup> destroy the enemy and the avenger.

<sup>3</sup> **Thou hast perfected praise.** Instead of the phrase "thou hast perfected praise" we must render, according to the Hebrew text, "thou hast founded [prepared] strength or might." It must, however, be remarked that the figure of expressing glory by a building is not at all uncommon in Oriental poetry. Muntinghe has well insisted on this fact in arguing against Michaelis's translation "a foundation of strength," i.e., "a strong foundation." This figure once understood, there is no need of rendering "thou hast prepared thy glory," and still less for translating "thou hast effected thy victory" (Köhler, Rupertus). The possessive pronoun "thy" is, however, found in the Syriac version. After these explanations we must return to the preceding clause, which now admits of a much more satisfactory explanation. According to Kimchi, the psalmist says, "out of the mouth of infants and of sucklings thou hast perfected praise," because the sucking of the infant is, with regard to our knowledge of God's power and mercy, what the foundation is with regard to the building. Grotius gives nearly the same explanation. Aben-Ezra sees the foundation of God's glory in the elevation of man above all other earthly creatures, a dignity that begins to reveal itself as soon as the child shows the first gleams of reason or begins to speak. Umbreit refers the "mouth" to the living breath, to the first cry and the first words of the infant. Kimchi relates that Moses, called the priest (Hakohen), explains the present passage by placing the manifestation of God's glory in the fact of his nourishing, keeping, and guarding even the speechless infant. Similar to this is De Wette's commentary. "The child," he says, "his existence, his life, his advancement, etc., proclaim God as creator." The circumstance that the phrase "out of the mouth" is meaningless in this explanation renders its value very dubious. Hofmann's more distinct disregard for the said phrase renders his explanation proportionately less commendable. Hengstenberg strongly objects to any interpretation in which the children are supposed to praise God through their being alone, and not through an admiration of his glory as displayed in the starry firmament. Venerable Bede, followed by a number of pious writers, refers the passage to Matt. xxi., saying, "thou hast perfected thy praise out of the mouth of the Hebrew children, in order to confound thy enemies, the Jews. For great was their confusion when on Christ's entering Jerusalem the children, inspired by the Holy Ghost, went forth crying: Hosanna to the Son of David."

<sup>4</sup> **That thou mayst destroy.** The next clause should be rendered, according to the Hebrew text, "that thou mayst silence [cause to pause] the enemy and the avenger." Michaelis proposes to translate, "the enemy and the angry one," i.e., the angry enemy. With regard to the meaning of these verses, interpreters differ in their opinions. Kimchi understands by enemies all atheists. Fischer is of opinion that those are called enemies who deny God's providence; they naturally become the avengers of their own wrongs, not leaving ven-



For I will <sup>5</sup> behold thy heavens, the works of thy fingers,  
 The moon and the stars which thou hast founded :  
 What is man, that thou art mindful of him ?  
 Or the son of man that thou visitest him ?

geance to God. The wonderful manifestation of God's fatherly care for the little ones puts all these to silence. Hengstenberg explains the avenger as meaning him who in misfortune turns against Almighty God, and who would, if possible, avenge himself on Divine Providence. He refers us to Job xxxvi. 13 for a scriptural description of such a person. The anonymous writer mentioned in the Introduction to the psalm refers the enemy to the king of the Moabites, the avenger to the Syrian king. This explanation agrees with the writer's conjecture that the psalm was composed on the night of Solomon's birth. For thus the child is born to crush David's most fearful enemies. Euthymius, Bede, and Bellarmin explain the "silencing" or "causing to be quiet" of the Hebrew text, and the "destroying" of our versions, by the verb "confounding." Thus they agree with Ferrandus, Denis the Carthusian, Ludolph, Sa, etc., who understand by "the enemy and the avenger" the adversaries of Jesus Christ, who were confounded by the hosannas of the children. Chrysostom, Jerome, Theodoret, Augustine, and Eusebius explain the avenger as referring either to the devil, or to heretics, or to the Jews. St. Jerome explains in a similar passage (Wisd. x. 21) the children and infants as meaning the prophets: "For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent." Theodoret, Muis, with many other writers, explain the infants as meaning the rude and simple and unlearned, especially the apostles, through whose mouth the wisdom of Christ's enemies was confounded.

Bickell, in his metrical analysis of the psalms, is of opinion that the phrases "of sucklings" and "because of thy enemies" ought to be omitted in the Hebrew text. The reasons for his conjecture are reduced to two: *a.* God cannot be said to have "oppressors"—oppressors being the term used in the Hebrew text in the phrase "because of thy enemies . . ."; *b.* "sucklings" cannot know and consequently cannot praise God. We must confess that the attempt to fit the psalm into his system of Hebrew metre appears to be the chief motive of the learned professor's conjecture. The reference to Ps. lxxiii. (lxxiv.) 4, 23 does not add much weight to the conjecture in question.

<sup>5</sup> **For I will behold.** Instead of the phrase "for I will behold" we may render the Hebrew "when I behold," indicating repeated actions. Some authors explain "the works of thy fingers" as meaning a piece of tapestry, made, as it were, by the fingers of God (Venema); others see in the fact that the heavens are the work of God's fingers an expression of their great beauty and careful workmanship (Schulz, etc.); others, again, believe that the mention of God's fingers shows that he, in a manner, playfully created and adorned the heavens, while the incarnation and man's sanctification are called works of the arm of God (Eusebius); finally, certain Rabbinic writers find in the expression "the works of thy fingers" a sign that there are ten

Thou hast made him a little <sup>6</sup> lesser than the angels,  
 Thou hast crowned him with glory and honor,  
 And hast set him over the works of thy hands,  
 Thou hast subjected all things under his feet.

heavens, as there are ten fingers (Aben-Ezra). In the Introduction to this psalm we have seen the inference drawn from the mention of the moon and the stars, and from the omission of the sun. Those authors that do not agree with this inference explain the fact either by supposing that a careless transcriber of the Hebrew text substituted "the heavens" for "the sun," or by showing that the sun is contained in the expression "thy heavens," or, again, by making the psalmist enumerate the particular works of God at random, so that the mention of the one and the omission of the other is a mere accident.

With the sublime beauty and perfection of the star-lit firmament the psalmist contrasts the weakness of man, which he emphasizes by the very word signifying "man." For, according to many scholars, the Hebrew word employed in this passage is derived from a root meaning "to be weak." The parallel term is "son of man." In the same manner do the two parallel predicates of these sentences explain and complete each other. The Hebrew text reads "that thou rememberest him" instead of "that thou art mindful of him." God's visit to any one always implies his special manifestation by way of punishment or benefit. Similar phrases may be found in Ruth i. 6 and Gen. xxi. 1; Agelli, Eusebius, and others take God's visiting man as equivalent to his magnifying him. The dignity of man is thus rendered manifest by contrast.

<sup>6</sup> Thou hast made him a little lesser. Different opinions regarding the verse "thou hast made him a little lesser than the angels": 1. Eichhorn, Rosenmüller, etc., render the Hebrew word "Elohim" by "God," and explain the passage as meaning that, in his dominion over earthly affairs, man is secondary to God alone, and is, as it were, the coregent of the Almighty.

2. Hengstenberg, however, contends that "Elohim" expresses the abstract idea of Godhead, and that without the article it often signifies merely something super-earthly. He advances Zach. xii. 8 and I. Kings xxviii. 13 in proof of his position. Hence the interpretation: "thou bestowest on him an almost super-earthly dignity," or more literally, "thou makest him want little of God." Like the preceding authors, Hengstenberg restricts the comparison to man's and God's lordship over the earth, appealing to Gen. i. 26, 28, ix. 2 as confirmatory arguments for his contention.

3. Other commentators, following the authority of the LXX., the Vulgate, and the Chaldee versions, and the opinion of Aben-Ezra, Michaelis, Dathe, etc., render Elohim by "angels." A comparison with Ps. xcvi. (xcvii.) 7; cxxxvii. (cxxxviii.) 1; and Dan. ii. 11 justifies this rendering. But even among these interpreters there is no agreement concerning the point of comparison between angels and men: *a.* Some explain the passage thus: "Thou hast made him a little lesser than the angels" on account of his intelligent though inferior nature; *b.* others interpret "thou hast made him for a short

All sheep<sup>7</sup> and oxen, moreover the beasts also of the field,  
The birds of the air, and the fishes of the sea, that pass  
Through the paths of the sea. O Lord, our Lord, how admirable  
Is thy name in all the earth.

while less than the angels," after the lapse of which he will be their equal (Venema, Döderlein).

4. Heb. ii. 6 ff.; I. Cor. xv. 27; Eph. i. 19 f.; and Matt. xxviii. 18 lead us to apply this passage to Jesus Christ in a special manner, who in his incarnation and suffering was made a little lesser than the angels, as far as his human nature was concerned; but after a short time he was placed over all creatures, and thus "crowned with glory and honor." Hengstenberg calls attention to the fact that we must not render "thou hast made him . . .," but "thou makest him . . . thou crownest him. . . ." In the next two verses is explained how God crowns man with honor and glory: he sets him over all his works, and subjects all creation to his dominion.

<sup>7</sup> All sheep and oxen. In this stanza the psalmist enumerates all the particular classes of creatures subject to man's dominion. They are divided into three categories: *a.* the domestic animals, large and small; *b.* the wild animals living on land; *c.* the birds of the air and the fishes of the sea. Some interpreters translate: "whatsoever passes through the paths of the sea" instead of "that pass through the paths of the sea." Kimchi and Aben-Ezra refer the latter phrase to devices of men by which they capture the fishes of the sea even in the remotest parts. The Chaldee version explains the phrase as meaning "whales." At any rate, there is a beautiful climax in this stanza, extending man's dominion from domestic animals to the wild ones, from the land-animals to those in the air and in the water. St. Athanasius explains the passage of different classes of men gained over to Jesus Christ. The sheep and oxen represent the Jews, the beasts of the field are the Gentiles, the birds are the proud sinners, the fishes are those in the bonds of impure passions. St. Jerome slightly differs in his application of the passage: the oxen represent those that work for their souls' salvation; the beasts of the field are a type of those who lead a free life and take pleasure in earthly things; the birds retain the same meaning which they had in the preceding explanation; the fishes of the sea typify the scientific investigators of this world's phenomena who do not raise up their eyes to God. St. Augustine's commentary substantially agrees with St. Jerome's. Hesychius sees in the birds the great philosophers, in the fishes the men of the world, in the sheep the innocent souls, in the oxen the faithful keepers of the law, in the beasts of the field the sinners. The closing verse has been considered already. It is a repetition of the first verse of the psalm, and a summary of its whole burden: The glory of God in the glory of man. Prof. Bickell again omits the clause "the fishes of the sea," ostensibly in order to avoid a tautological statement. But his metrical system, too, requires the omission.

## COROLLARY.

The commentary shows how the various parts of the psalm may be applied to Jesus Christ, and how they have been verified in his sacred person and his public ministry. But whatever commentators may say about the various literal meanings of other portions of the psalm, it appears evident that the words quoted by Jesus himself on the occasion of his solemn entrance into Jerusalem cannot be considered as a mere accommodation of a victory-hymn composed for a past triumph over Israel's enemies. The words of our Lord are argumentative, directed against his enemies, and must therefore have the full weight of an argument in their application. This they would have lacked had they not been fulfilled in Jesus, or had they not been expected to be fulfilled in him.



## CHAPTER VI.

## THE MESSIAS IS REJECTED.

## Section I. The League with Death.

Is. xxviii.

## INTRODUCTION.

## 1. CONNECTION OF THE PROPHECY WITH ITS CONTEXT.—

In ch. vii.–xii. the prophet describes his ministry exercised during the period of Achaz; in ch. xiii.–xxvii. he contemplates the judgments which, in the course of ages, are to come upon the nations of the world; in ch. xxviii. ff. he is brought back to his own people and time—the time of Ezechias. Nearly twenty years have elapsed since he foretold the approaching desolation of Samaria (vii. 17; viii. 4–8). The crisis is now close at hand, the flood of the northern invaders is ready to be let loose, and the proud capital of Samaria will be hurled to the ground. God will be the glory and the support of the remnant of his people (vv. 1–6). But the Jews too, yea even the priests and leaders of the people, imitate the citizens of the northern kingdom in their self-indulgence and their reluctance to listen to better counsels. Their punishment shall be in keeping with their offence (vv. 7–13). The political leaders of the people scorn the prophet's message, and trust to Egyptian help to free themselves from the yoke of Assyria; but the day will come when they will find how terribly their calculations are at fault (vv. 14–22). For God distributes happiness and misfortune according to the dictates

of a most wise providence; this the prophet illustrates by the economy used by the husbandman (vv. 23-29).

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The foundation-stone of which there is question in v. 16 cannot be the king Ezechias. The theocracy is often represented as being preserved on account of David or the promises given to David (III. Kings xi. 1-13, 32-39; xv. 4, 5; IV. Kings viii. 19; xix. 34; II. Par. xxi. 7). While Ezechias was one of the pious kings who was ordained by God as a powerful means to preserve the theocracy, the state's preservation is nowhere ascribed to him as its ultimate cause or its foundation-stone. Ezechias is, therefore, not the foundation-stone, but rather a divine mediator granted to Juda for the sake of the foundation-stone.

*b.* The foundation-stone is the Messiah. 1. The immovable foundation of the theocracy is the promise of the Messiah (II. Kings vii. 14 ff.; Is. ii. 2; Joel ii. 32; iii. 17; Mich. i. 3; Zach. xii. 2 f.). But the indestructible foundation of the theocracy is properly called its foundation-stone. Hence the promise of the Messiah, and ultimately the Messiah himself, is the foundation-stone of Zion. 2. The prophet prepares the way for this figure of the Messiah in the earlier part of his prophecies: viii. 14; cf. Deut. xxxii. 18, 37; Ps. xvii. 3; xli. 10; lxxii. 26; lxxxviii. 27; etc. 3. The New Testament applies this figure unmistakably to Jesus Christ: I. Pet. ii. 4-8; Rom. ix. 33; x. 11; Eph. ii. 20-22; I. Cor. iii. 11; Dan. ii. 34, 44; Matt. xxi. 42; cf. Ps. cxvii. 22. 4. Catholic commentators, following the lead of the patristic writers and of the prophet himself, have always held that Jesus Christ symbolized by the foundation-stone. The Chaldee version, too, applies this figure to no one but the Messiah. "Behold," it renders, "I place a king in Sion, a strong, powerful, formidable king. I shall strengthen him and fortify him." 5. Finally, even the Jewish writers see in the prophecy a reference to the Messiah. The Targum renders the fifth verse: "In that time shall the Messiah

of the Lord of hosts be a crown of joy." And Rashi understands the Targum on verse 16, too, as referring to the Messias.

### IS. XXVIII.

Wo to the crown - of pride, to the drunkards of Ephraim, and to the fading flower, the glory of his joy, who were on the head of the fat valley, staggering with wine. Behold, the Lord is mighty and strong, as a storm of hail: a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land. The crown of pride of the drunkards of Ephraim shall be trodden under feet. And the fading flower of the glory of his joy, which is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn; which when he that seeth it shall behold, as soon as he taketh it in his hand, he will eat it up. In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people; and a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

But these<sup>2</sup> also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been

<sup>1</sup> **Wo to the crown of pride.** The first part of the prophecy contains the following points: *a.* Ruin is predicted to "the crown of the pride of Ephraim's drunkards;" Samaria, situated on a hill, was like a majestic crown, surmounted by a chaplet of gorgeous flowers. The hill itself stood in the midst of a fertile valley, shut in by mountains. The chaplet of flowers is represented as fading already, like a garland on the head of one of her revellers. It is this luxury that proves the ruin of Samaria. *b.* After this the prophet describes the ruin more minutely: it is as a storm of hail destroying all the crops; as a violent whirlwind, uprooting trees and upsetting houses; as a flood of waters, carrying away the soil of whole districts and covering them with mud and stones. *c.* In the third place, the ignominy of the disaster is depicted: the crown of pride is trodden under foot. *d.* Next, the rapidity of the destruction is delineated: as an early ripe fig gathered in June, which is both a rarity and a delicacy, is eaten up at once, so shall Samaria be swallowed up by its enemies. *e.* Finally, the prophet consoles the residue of his people: the Lord God will glorify them, give the spirit of judgment to their judges, and strength to their warriors who shall drive back the enemy even to his own gates. Though this was partially verified at the time of Ezechias, it was not wholly fulfilled till the Messias came.

<sup>2</sup> **But these also have been ignorant.** Isaias now addresses the leading classes of Israel: *a.* The prophet and the priest have sinned in

ignorant through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have not known him that seeth, they have been ignorant of judgment. For all the tables were full of vomit and filth, so that there was no more place. Whom shall he teach knowledge? and whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts. For command *and* command again, command *and* command again; expect *and* expect again, expect *and* expect again; a little there, a little there. For with the speech of lips and with another tongue he will

the same manner as the inhabitants of Samaria; the false prophet has erred in seeing, and the priest has been ignorant in his judgment.

b. Isaias gives the proof for what he has said: all the tables are full of vomit—i.e., the signs of the luxury of prophets and priests are so evident that they cannot be hidden. By “prophets” are meant false prophets.

c. Next, Isaias introduces these classes speaking; they sneer at the prophetic admonition; they are not children weaned from their mother’s breast so that they stand in need of instruction. It must, however, be observed that some writers understand these words as spoken by Isaias himself. The prophet asks: Since affairs have come to such a pass, whom shall God or his prophet teach knowledge? He answers either positively, that only those removed from all bad passions can learn heavenly wisdom (Jerome, St. Thomas, Pinto, a Lapide, etc.) or interrogatively: can those who behave like newly-weaned infants learn heavenly wisdom? (Sanchez, Sasbout.) But since the scoffers themselves speak in the following verse, it is better to take the present passage as coming from their mouth.

d. In the fourth place, the prophet gives us an illustration of the scoffers’ language. First, they imitate God’s words spoken to the prophets: “Command;” then, since they accuse the prophet of having given false predictions, they imitate his answer: “Expect;” thirdly, they express their disgust at the fragmentary character of the prophetic instruction: “a little there.” Besides all this, the very words used by the prophet imitate the words of a drunken man: “tsav latsav, tsav latsav; qav laqav, qav laqav. . . .”

e. After this, Isaias gives God’s own answer: First, since they have imitated the prophet’s words in their own drunken manner, God will speak to them with another tongue, bringing armies upon them who will speak in a language unintelligible to the Jews. Isaias then repeats the cause of God’s judgment: since they have not heard God’s voice promising them rest for their acts of kindness to the weary, God repeats their mocking words, thus prefiguring the language of the barbarians whom he will bring upon them, and predicting another series of divine judgments: they shall fall backward as in a trap; they shall be broken as under the weight of stones; they shall be snared as in a net, and taken as in a snare. Thus will God punish their contempt of the prophetic commands: “a little there, a little there.”



speak to this people. To whom he said : This is my rest, refresh the weary, and this is my refreshing; and they would not hear. And the word of the Lord shall be to them: command *and* command again, command *and* command again; expect *and* expect again, expect *and* expect again; a little there, a little there; that they may go and fall backward, and be broken and snared and taken.

Wherefore<sup>3</sup> hear the word of the Lord, ye scornful men, who rule over my people, that is in Jerusalem. For you have said:

<sup>3</sup> Wherefore hear the word of the Lord. The prophet here answers the exception taken by the scoffers whom he addressed in the preceding paragraph: *a.* Their exception is stated: they have made a league with what the prophet thinks is their death; they have made a covenant with what the prophet regards as bad as hell; when the overflowing scourge of the Assyrian armies shall pass through, it shall not reach them, because they have placed their hope in Egypt, which the prophet is wont to call lies and falsehood.

*b.* The Lord God himself answers the scoffers: He first points out their only true object of hope, the true foundation-stone of the theocratic kingdom, the Messiah. Then he announces in their own words their punishment for disregarding this true object of confidence and making an alliance with Egypt: their league and covenant with death and hell shall prove useless against the flood of the Assyrian invasion. They shall suffer from it almost immediately, early in the morning; and continuously, day and night; still, only bitter experience shall teach them that their hope is vain, that their only hope is in the true foundation-stone.

*c.* In the third place the Lord gives the reason why their hope in Egypt is vain: the bed is straitened, and a short covering cannot cover both—i.e., Egypt's resources are too limited to protect both the Nile land and Palestine against the powerful armies of the Assyrians. Others regard this expression as a proverb denoting the greatest national distress (Maldonatus, Sa, Gesenius, Knobel, Schegg); others again maintain that the saying merely expresses the impossibility of being in alliance with both God and Egypt (Jerome, Sasbout, Pinto, a Lapide, Menochius, Tirinus); but these explanations do not fit the text as well as that proposed above (cf. Knabenbauer, i. p. 512).

*d.* On the other hand, the prophet depicts the Lord as employed in his work of protection: as in the mountain of divisions the Lord protected David (II. Kings v. 20; I. Par. xiv. 9); and as in Gabaon Josue was assisted in a special manner by the Lord God (Jos. x. 10), so will he in a miraculous manner protect those that trust in the foundation-stone. The prophet concludes by exhorting the scoffers again not to mock at God's threats and promises, for the Lord God will judge all the earth (Is. x. 23). St. Jerome, Maldonatus, Sanchez, Sasbout, Pinto, Foreiro, Malvenda, a Lapide, Tirinus, and Trochon understand the words "all the earth" as referring only to Judea; but it is preferable to refer them to the whole earth, as is done by Cyril, Osorius, Rohling, and Knabenbauer.

We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us, for we have placed our hope in lies, and by falsehood we are protected. Therefore thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried *stone*, a corner *stone*, a precious stone, founded in the foundation; he that believeth, let him not hasten. And I will set judgment in weight, and justice in measure; and hail shall overturn the hope of falsehood, and waters shall overflow *its* protection. And your league with death shall be abolished, and your covenant with hell shall not stand; when the overflowing scourge shall pass, you shall be trodden down by it. Whensoever it shall pass through, it shall take you away, because in the morning early it shall pass through, in the day and in the night, and vexation alone shall make you understand what you hear. For the bed is straitened, so that one must fall out, and a short covering cannot cover both. For the Lord shall stand up as in the mountain of divisions; he shall be angry as in the valley, which is in Gabaon, that he may do his work, his strange work; that he may perform his work, his work is strange to him. And now do not mock, lest your bonds be tied strait; for I have heard of the Lord the God of hosts a consumption and a cutting short upon all the earth.

Give ear,<sup>4</sup> and hear my voice, hearken and hear my speech. Shall the plow-man plow all the day to sow, shall he open and harrow his ground? Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds? For he will instruct him in judgment; his God will teach him. For gith shall not be threshed with saws, neither shall the cart-wheel turn about upon cummin; but gith shall be beaten out with a rod, and cummin with a staff. But bread-corn shall be broken small; but the thresher shall not thresh it for ever, neither shall

<sup>4</sup> Give ear and hear my voice. The prophet makes a last appeal to confide in God instead of the Egyptian help. *a.* He shows the urgency of the admonition by his earnest opening words. *b.* Then follows a parable of the husbandman: He does not always wound the earth, but sows it too at the proper time and with the proper kind of seed. Nor does he treat all seeds in the same way, but he plants and threshes each according to its nature. And shall God, who teaches judgment to the husbandman, act himself without judgment and wisdom in the government of men? His counsel is wonderful, and he magnifies justice.

the cart-wheel hurt it, nor break it with its teeth. This also is come forth from the Lord God of hosts, to make his counsel wonderful, and magnify justice.

### COROLLARY.

The rejection here described typifies the real rejection of Jesus the Messias by the Jews.

## Section II. The Stone which the Builders Rejected.

Ps. cxvii. (cxviii.).

### INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—The whole psalm is a series of hexasyllabic couplets. The verses 1–18 form a processional hymn; verses 19–28 are written in the form of a dialogue, but interpreters do not agree as to the exact portions that are to be ascribed to the single speakers. The principal opinions will be given in the following paragraphs.

**2: MESSIANIC CHARACTER OF THE PSALM.**—The question concerning the object of the psalm is to a great extent identical with the question concerning the meaning of the foundation-stone:

1. Several of the Jewish writers explain the foundation-stone as referring to David. But David was never surrounded by Gentiles, and we find him in no such condition as the psalm supposes.

2. The opinion of Dereser that the psalm is a canticle of thanksgiving on the part of Ezechias after his liberation from the Assyrian oppressor, is objectionable for similar reasons. Olshausen (in Matt. xxi. 42) applies the psalm to a Jewish king who defeats his enemies by the special assistance of Jehovah. The very indefiniteness of this explanation is a serious obstacle to its acceptance.

3. Passaglia applies the meaning of the foundation-stone to Mardochai, who saved the Jewish people from ruin

with the help of Esther; Theodoret explains the same stone of Zorobabel, who led the captives back out of their Babylonian exile; others refer it to the Hebrew people itself returning out of the captivity (Origen, Bede, Augustine, Chrysostom, Theodore of Mopsuestia, Hesychius, Didymus, Heracleota, Cassiodorus, Calmet, Genebrard, Lorinus, Knapp, Venema, de Wette, Rosenmüller, Klauss, Tholuck, Hengstenberg, Köster, Ewald, etc.). But a simple reading of the psalm suffices to convince us that the text is not fully explained by a mere reference to the return of the exiles.

4. Schegg suggests that the psalm applies to the dedication of the second temple; Loch and Reischl prefer its application to the laying of the foundation-stone for the second temple, though they do not exclude its repetition on occasion of the solemn dedication (cf. Esd. iii. 11). Le Hir admits both applications (II. Esdr. viii.). Cheyne is more indefinite in his opinion: "Some happy event has taken place, which is celebrated by festival rites, not unlike those of the Feast of Booths. A procession is on its way to the temple, different sections of which alternately sing the several verses of the first part (vv. 1-18). Verse 19 is spoken in the name of the whole band on its arrival at the gates; v. 20 is the reply in the name of the Levites who receive it. Verses 21-24 are sung antiphonally as before; v. 25 is the cry of the whole chorus; v. 26 is spoken by those within to the approaching procession; v. 27 to the leaders of the band; v. 28 to a part of the chorus; v. 29 to the whole body of worshippers." According to Le Hir we have three speakers after verse 18: Verses 19-22 are spoken by the leader of the procession; vv. 23, 24 contain the answer of the priests who are within the temple. Then the gates are opened; both priests and people join in verse 25, while the priests address in v. 26 and 27a the leader of the procession and in the second part of v. 27 the people; the leader answers in v. 28, and the whole chorus sings verse 29.



5. Though this historical interpretation of the psalm satisfies the letter of the text, it does not satisfy the New Testament testimonies regarding its full meaning. Both Christ and his apostles have seen in verse 22, at least, a Messianic reference, for they quote it in Matt. xxi. 9, 42; Mark xi. 9, 10; xii. 10, 11; Luke xix. 38; xx. 17; Acts iv. 11. Here, then, is the foundation for the view of Eusebius, Athanasius, Valentin, Cajetan, Berthier, Allioli, Lilienthal, Tarnov, Calov, Geier, etc., according to which the whole psalm proceeds from the mouth of the Messiah. Still, this opinion, as it is stated by these great authorities, appears untenable on account of vv. 8, 10-12, 15, 27 of the psalm; for these passages can hardly refer to the Messiah in their literal sense. We are therefore warranted in applying the psalm in its typical sense to the Messiah, as Passaglia and many other eminent writers have done. The literal meaning of the stone may be referred either to the Jewish people or to the family of David (cf. II. Kings vii. 14; Is. ii. 2-4; Gen. xlix. 10 f.). Both of these have been real types of the Messiah: the people because it was through the Messiah alone that the prophecy concerning the universal blessing of the nations was to be verified; the house of David, because it was perpetuated and rendered really permanent in its royal dignity through the mediation of the Messiah. The references to the testimonies of the Fathers in favor of the Messianic meaning of the psalm may be found in Kilber's *Analysis Biblica*, ii. p. 91.

#### Ps. CXVII.

Give<sup>1</sup> praise to the Lord, for he is good,  
For his mercy endureth for ever ;

<sup>1</sup> Give praise to the Lord. The climax of the psalmist must here be noted : first the general appeal to praise the Lord ; then Israel is addressed, then the house of Aaron, then the Lord's special servants, "that fear the Lord." Instead of "now" in vv. 2, 3, 4 we should translate "surely" or "certainly." What has been rendered "enlarged me" reads in the Hebrew text "answered me in a broad place."

Let Israel now say that he is good,  
 That his mercy endureth for ever ;  
 Let the house of Aaron now say,  
 That his mercy endureth for ever ;  
 Let them that fear the Lord now say,  
 That his mercy endureth for ever.  
 In my trouble I called upon the Lord,  
 And the Lord heard me, and enlarged me.  
 The Lord <sup>2</sup> is my helper,  
 I will not fear what man can do unto me.  
 The Lord is my helper,  
 And I will look over my enemies.  
 It is good to confide in the Lord  
 Rather than to have confidence in man ;  
 It is good to trust in the Lord  
 Rather than to trust in princes.  
 All nations compassed me about,  
 And in the name of the Lord I have been revenged on them ;  
 Surrounding me they have compassed me about,  
 And in the name of the Lord I have been revenged on them.  
 They <sup>3</sup> surrounded me like bees, and they burned like fire among  
 thorns,

<sup>2</sup> **The Lord is my helper.** More literal would be the rendering, "the Lord is to me among the helpers," i.e., he is my great helper. In vv. 8, 9 we must render "it is better" instead of "it is good." We notice here again the climax, first enemies, then man, thirdly princes. In verse 10 the speaker is still absorbed in the past ; his battle cry is, "I will mow them down," i.e., "I have been revenged on them." Hengstenberg renders in strict accordance with Hebrew usage, "I will circumcise them." Cheyne suggests also the explanation, "I will weaken them, or make them harmless," or according to the Indian figure, "I will mix their blood with water." The phrase "all nations" must be understood poetically, not historically ; if we render with Delitzsch, "though all nations . . .," we sacrifice the poetry of the passage to needless literalness. As to the real meaning, the passage has a threefold reference : *a.* Literally it refers to the Gentiles and the Samaritans who dwelt around Jerusalem, and who were constantly harassing the Jews while they built the temple and the city. *b.* Typically the passage refers to the Jews and the Gentiles who were and still are allied against the Christ and against his Church. *c.* Tropologically the passage regards the devil and our evil passions preventing us from leading a life wholly given to God.

<sup>3</sup> **They surrounded me like bees.** The attack of the enemies resembled the approach of bees, on account of the countless numbers of assailants and their furious desire to destroy. But prodigious as

And in the name of the Lord I was revenged on them.  
 Being pushed I was overturned that I might fall,  
 But the Lord supported me.  
 The Lord is my strength and my praise,  
 And he is become my salvation.  
 The voice of rejoicing and of salvation  
 Is in the tabernacles of the just.  
 The right hand of the Lord hath wrought strength,  
 The right hand of the Lord hath exalted me.  
 The right hand of the Lord hath wrought strength,

. . . . .

I shall<sup>4</sup> not die, but live,  
 And shall declare the works of the Lord.  
 The Lord chastising hath chastised me,  
 But he hath not delivered me over to death.  
 Open ye to me the gates of justice,  
 I will go into them, and give praise to the Lord ;  
 This is the gate of the Lord,  
 The just shall enter into it.  
 I will give glory to thee, because thou hast heard me,  
 And art become my salvation.

is their rage, they suddenly perish, and no trace of them remains, even as fire among thorns blazes up suddenly with intense heat, and then dies out directly, leaving no trace whatever. The psalmist alludes here to a practice still prevalent in the East ; thorn-bushes in the cultivated fields are destroyed by fire in the heat of summer. The fire quickly spreads everywhere, but soon dies out, and the bushes are reduced to ashes.

<sup>4</sup>**I shall not die.** The literal sense refers to the Jewish people brought to the very gates of death during the Babylonian captivity. But the typical meaning refers to Jesus Christ, who has not been delivered over to death, though he has undergone the sufferings of the crucified. The gates of justice mentioned in the succeeding clause admit of a twofold interpretation : *a.* The gates which open only to the just, so that all the unrighteous are excluded from entering them. *b.* The gates through which God's justifying and sanctifying acts of mercy proceed. The context here limits the direct meaning of the clause to the first signification ; but from the fact that only the just can enter, and that justice proceeds only from God, it would appear that the second signification is contained here at least implicitly. It may be well to remember in connection with this passage that only the just are living members of the Church on earth, and that only they can enter the Church triumphant in heaven ; on the other hand, God enters the soul of the just with all the beauties of sanctifying grace and of the supernatural gifts,

The stone <sup>5</sup> which the builders rejected,  
 This same is become the head of the corner  
 This is the Lord's doing,  
 And it is wonderful in our eyes.  
 This is the day which the Lord hath made,  
 Let us be glad and rejoice therein.  
 O Lord, <sup>6</sup> save me,  
 O Lord give good success !  
 Blessed be he that cometh in the name of the Lord,  
 We have blessed you out of the house of the Lord.  
 The Lord is God, and he hath shone upon us,  
 Appoint a <sup>7</sup> solemn day, with shady boughs, even to the horn of  
 the altar.

<sup>5</sup> The stone which the builders rejected. The clause appears to be an old proverb which is here applied in a new manner. *Explanations*: *a.* The stone means Israel, which, contrary to all human probability, had again become prominent in the complex organization of peoples. The builders are Gentiles, who would fain have arranged the world to their liking (Cheyne). *b.* The stone is the foundation-stone of the second temple, which was hurriedly laid as soon as the exiles returned into Palestine; on account of the haste in its selection, it was of such a nature that the builders of the first temple would have rejected it (Le Hir). *c.* The stone is Jesus Christ rejected by the Jews at the time of his suffering and death, but made the corner-stone at his resurrection, and through the institution of his Church (cf. Matt. xxi. 42; Acts iv. 11; Is. xxviii. 16; Rom. ix. 33; I. Pet. ii. 6).

<sup>6</sup> O Lord, save me. Here tears and fear of future evil mingle with the joy of Israel (cf. I. Esdr. iii. 12, 13). For similar phrases or parts of the phrase used see Pss. xii. 1; xxviii. 9; cxv. (cxvi.) 4, 16; II. Esdr. i. 11. The verse was chanted on the Feast of Tabernacles amidst the shaking of festive branches. The original word "hosannah" or "save I pray" is repeated also by the multitude in its enthusiastic welcome of Jesus Christ when he entered the city and the temple (Matt. xxi. 9). But even prescindng from this use of the words, the passage has a Messianic reference; for if the exit of Israel from Egypt is a type of the return from Egypt of the Messiah, the solemn entrance of the returning nation into the city and the sanctuary is rightly regarded as a type of Christ's entrance into the temple. If the words of the psalm apply to Israel's solemn entrance, they are typically verified in Christ's solemn coming to his own.

<sup>7</sup> Appoint a solemn day. *Explanations*: 1. "Bind the sacrifice with cords, even to the horns of the altar" (Perowne). The transition to the sacrifice appears violent and unfounded; besides, it supposes the custom that the sacrifice was tied to the horns of the altar, a practice that has no foundation in the ritual formulas preserved for us. 2. "Bind the procession with branches; [step on] to the altar horns" (Cheyne). But it is hard to conceive what is meant by binding the procession with branches; Cheyne himself leaves the



Thou art my God, and I will praise thee,  
 Thou art my God, and I will exalt thee.  
 I will praise thee, because thou hast heard me,  
 And art become my salvation.  
 O praise ye the Lord, for he is good,  
 For his mercy endureth for ever.

## COROLLARY.

It follows from what has been said, *a.* that the literal meaning of the psalm refers to the entrance of the people into the courts of the temple, both on occasion of laying the corner-stone of the temple proper and of its dedication. *b.* The allegorical sense of the psalm refers to Jesus Christ, entering triumphantly into his kingdom, after he has been rejected by those whom God had appointed his builders. *α.* This entrance took place in a visible manner on the first Palm Sunday when the Jewish people gladly chanted the vv. 25, 26; *β.* it took place again when Jesus ascended into heaven, accompanied by all the just of the Old Testament. *γ.* But it will take place in the most perfect manner at the end of time, when Jesus will ascend into heaven after having put to shame all his enemies, and when he will be accompanied by all the saints of both the Old and the New Testament. *c.* The psalm is verified in a tropological sense as often as Jesus takes possession of our soul, entering it with all his graces and gifts, and guarding it against the attacks of all its enemies.

meaning undetermined. Again, we read nowhere that the whole procession of the Israelite people moved in supplication around the altar, as the author supposes. For the words "step on to the altar horns" he understands as the command of the leader of the procession pointing to the altar horns, and bidding his followers to move around them. What the author adds about similar processions of the Arab tribes is hardly to the point, since no one denies the existence of such solemn processions; but the custom of allowing lay processions within the precincts of the sanctuary is questioned. Le Hir suggests the meaning, "Close your ranks, all ye that carry palm-branches, even up to the horns of the altar." According to this explanation the procession of the Israelites is to form one uninterrupted line up to the very altar; the priests alone are allowed to approach nearer to the sanctuary.

## PART VII.

### *THE SUFFERING MESSIAS.*

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#### CHAPTER I.

##### THE MESSIANIC VICTIM.

##### Section I. Sacrifice and Oblation Thou Wouldst Not.

Ps. xxxix. (xl.).

#### INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—Prof. Bickell divides the psalm into sixteen stanzas, each containing four iambic, alternately heptasyllabic and pentasyllabic lines. Where his order of lines differs from that of the received text, we shall state the difference in the commentary. According to the view of this learned scholar, the first twelve verses constitute a complete song; the subject of the verses 14–18, which form Ps. lxix. (lxx.), differs entirely from that of the first part, and verse 13 has been added by the *redactor* who first united the two psalms into one, in order to facilitate the transition. Reischl, Schegg, and most interpreters make the first part of the psalm consist of the first ten verses that follow the title, the second part beginning with verse 12. Hengstenberg has analyzed the structure of the psalm with remarkable acuteness. He observes that the first part, which treats of the divine aid already received, comprises ten verses; the second, treating of God's new favors, con-

sists of only seven. The first part has two divisions, containing five verses each, the first of which describes what God has done, the second what the psalmist will do. Each of these divisions has two subdivisions, one of three and one of two verses. In like manner does the second part of the psalm contain four such divisions, three of two verses and the last of only one. Hengstenberg observes, also, that the name of God occurs ten times in the psalm, Jehovah nine times, and Adonai once; five of these occurrences of the divine name are in the first part of the psalm and five in the second.

**2. AUTHOR OF THE PSALM.**—Verse 4, mentioning a new canticle, shows that the author of the psalm had composed other psalms. The title agrees with this indication of the author by ascribing it to David. No solid argument has as yet been advanced against David's authorship. The exception, based on verse 8, which speaks of the volume of a book, has been sufficiently refuted by Hengstenberg (*Beiträge*, Th. II. p. 489), who shows that the use of skins for writing was the original mode, and that the Pentateuch was from the first written on polished skins of beasts. The various other opinions regarding the authorship of the psalm may be inferred from what we shall have to say about its subject.

**3. SUBJECT OF THE PSALM.**—*Opinions*: 1. R. Solomon is of opinion that the psalm is a hymn of thanksgiving, recited by the Hebrews after their deliverance from Egypt. 2. Theodoret mentions several ancient authors who ascribed the psalm to Jeremias released from prison, to Daniel preserved from the lion's mouth, or to the Jewish people returning from the Babylonian captivity. 3. Euthymius sees in the psalm a description of the feelings of the Church preserved throughout innumerable dangers. 4. Theodoret believes that men's expectation of the general resurrection is described in the psalm. 5. Bossuet, Choisy, Ferrandus, Sacy, and others apply the psalm in its literal meaning to the deliverance of David at the time of Ab-

solom's rebellion. Cf. II. Kings xv. 13 ff.; xvii. 16. 6. A number of other interpreters (Theodoret, Muis, Moller, etc.) are of opinion that David gives thanks to God for his recovery from a grievous malady with which he had been afflicted after his sin with the wife of Urias. The two preceding psalms seem to refer to the same affliction. St. Paul (Heb. x. 5 ff.) applies the vv. 7, 8, 9 to Christ's vicarious sacrifice; his manner of arguing excludes all idea of mere accommodation. Hence all Christian interpreters agree in ascribing a Messianic reference to the psalm, but they differ in explaining its prophetic character.

*a.* Hengstenberg, in his *Christology of the Bible*, maintains that the psalm's entire literal meaning refers to the Messias. This opinion he adopts in order to escape the unnatural change of person required in any other opinion. Michaelis (*Criter. Colleg.* p. 455), Ringeltaube, Knapp, Dereser, Anton, and others agree with Hengstenberg.

*b.* According to Venema, Seiler, and Dathe, the psalmist speaks in vv. 1-6 and 12-18 in his own person, but in vv. 7-11 (according to Kaiser in vv. 7, 8) in the person of the Messias. *c.* This opinion seems to be based on the interpretation of Athanasius, Augustine, Ambrose, Jerome, and others who apply the psalm to the Messias speaking partially in his own name, partially in the name of his followers.

Kilber, in his *Analysis Biblica*, analyzes the psalm in accordance with this patristic interpretation: The psalmist speaks in the name of the Church (vv. 2-5); he describes the incarnation of the Messias in vv. 6-9; the Messianic preaching in vv. 10, 11; the passion in vv. 12-14; and the resurrection in vv. 15-18. *d.* Schegg's explanation differs from the preceding in this, that the speaker is, throughout the whole psalm, the human race united to Christ. The beginning is a thanksgiving for the benefit of the incarnation; this passes into an act of an entire self-oblation, and finally into a prayer for help during the time of the accepted vicarious sacrifice. The explanation presupposes in the redeemed human race a lively consciousness of its soli-



clarity with the Messiah. Following this view we avoid two annoying inconveniences:  $\alpha$ . we do not introduce a plurality of speakers into the psalm,  $\beta$ . nor obscure the meaning of the phrase "my iniquities" (v. 13). Still the conception of a moral unity between the redeemer and the redeemed seems to fall outside the general tenor of Old Testament Christology, a circumstance that cannot be set aside by merely referring to Gal. v. 6. For when St. Paul declared that "in Christ Jesus neither circumcision avail-eth anything, nor uncircumcision," he was enlightened by the full splendor of Christ's teaching, had seen Jesus face to face, and had in his rapture to the third heaven heard mysteries which it is not given to every man to know. *e*. Calmet, Mariana, Patrizi, and others apply the literal meaning of the psalm to David; but in David they see a representative of Christ, a Messianic type. Consequently the typical or spiritual meaning of the psalm is Messianic. The particulars of this interpretation must be learned from the commentary on the psalm. The general remark suffices here that some commentators adopt the view of the partial Messianic character of the psalm, even when taken in its typical sense. What Curci says about the psalm's immediate application to David, and its mediate reference to Christ, is untenable if it implies a double literal meaning of the psalm; but it is true if the mediate and immediate meanings only signify the literal and the typical meanings. His dissertation on the greater excellency of the mediate meaning is irrelevant here.

Bereshith R. 23 (ed. Warsh. p. 45 b, lines 8, 7 from below) explains the language of Eve (Gen. iv. 25), "another seed," as meaning seed which comes from another place, and as referring to the Messiah. The same explanation occurs twice in the Midrash on Ruth iv. 19 (in the genealogy of David, ed. Warsh. p. 46 b), the second time in connection with Ps. xl. 8.

**4. TITLE OF THE PSALM.**—The title reads "Unto the end, a psalm for David himself." That the phrase "unto

the end " most probably means "for the chief musician" has been shown in the Introduction to Ps. viii. The second phrase, "a psalm for David," is by most interpreters understood to mean "a psalm of David." The Hebrew preposition here rendered "for" has not rarely the meaning "of," and indicates possession or authorship.

Ps. xxxix. (xl.).

With<sup>1</sup> expectation I have waited for the Lord,  
And he was attentive to me

And he heard my prayers.

And<sup>2</sup> brought me out of the pit of misery  
And the mire of dregs ;  
And he set my feet upon a rock,  
And directed my steps.

<sup>1</sup> With expectation. Instead of "he was attentive to me" the Hebrew text reads "and he inclined to me," in which clause some add "his ear." But this is unnecessary, since the verb "he inclined" admits of a reflexive meaning. Lyranus and Turrecremata are of opinion that "the Lord" for whom the psalmist waited was the Messiah. According to this view the clause "and he inclined to me" refers to the mystery of the incarnation, an interpretation which is advocated by Schegg and his followers. Cf. Malvenda. Bickell supplies four words in order to introduce his metrical system into the first stanza. With his modification the stanza reads: "With expectation have I waited for the Lord, and he inclined to me his ear; in distress have I cried, My God; and he heard my cry."

<sup>2</sup> And he brought me. Instead of the first two lines of the second stanza the Hebrew text has: "and he brought me out of the pit of roaring and the mire of slime." Those who render "pit of misery" or of destruction must have read in the Hebrew text "sho'ah" instead of "sha'on." Of the old versions the Chaldee and St. Jerome's seem to be the only ones that have faithfully rendered the Hebrew text. The word "roaring" generally refers to the roaring of waters (Jer. xli. 17; Amos ii. 2; Jer. xxv. 31; li. 55). Those authors who take "pit" in its narrow sense of well-pit explain the roaring as referring to the cries of captives or as a metaphorical expression for calamity and misery. We are reminded by these authors of Joseph's and Jeremias' prisons (Gen. xxvi. 1, 28; Jer. xxxviii. 6). The slimy mud too well fits into the picture. But other interpreters prefer the picture of a roaring waterflood in a place with a slimy, muddy bottom, from which the psalmist was saved and placed on a firm rock. Schegg and his school understand the passage of moral danger.

And he put a new <sup>3</sup> canticle into my mouth,  
 A song to our God ;  
 Many shall see *this* and shall fear,  
 And they shall hope in the Lord

Blessed <sup>4</sup> is the man whose trust is  
*In* the name of the Lord,  
 And who hath not had regard to vanities  
 And lying follies.

Thou <sup>5</sup> hast multiplied thy wonderful works, O Lord,  
 My God, and in thy thoughts there is no one like to thee ;  
 I have declared and I have spoken,  
 They are multiplied above number.

<sup>3</sup> **And he put a new canticle into my mouth.** The new canticle is not the present psalm as such, but refers to the new benefits which occasioned the psalm. In the same way we speak of a petition instead of the thing we ask for, and of a promise instead of its object. The new benefits have been mentioned in the preceding stanza. According to Augustine, Jerome, Eusebius, Athanasius, Ambrose, and others, the speaker has been rescued from the waters of infidelity and from the slime of vice, and has been placed in safety on the rock, Christ, by belief and the use of the sacraments.

<sup>4</sup> **Blessed is the man.** The Hebrew text reads "blessed is the man who has placed [made] Jehovah his trust [the object of his hope], and has not turned to the proud and such as bend aside to lies." In the preceding stanza the psalmist predicts that many shall fear God and hope in him, seeing his mercies towards themselves. Now the happiness of such as profit by this experience is insisted upon. The "proud" are here spoken of in so far as they rely on their own resources and human efforts. The parallel term "lies" indicates that all such human (created) objects belie the trust put in them. Cyril, Chrysostom, Ambrose, Euthymius, R. Jarchi, and others regard these illegitimate objects of confidence as indicating idols and false gods in general.

<sup>5</sup> **Thou hast multiplied.** The Hebrew text reads, "many makest thou, O Lord, our God, thy wonders, and [as to] thy thoughts towards us, there is no comparing unto thee." The subsequent clauses, "I will declare and speak of them, they are great above declaring," are placed by Prof. Bickell in verse 13, after the words "evils without number have surrounded me." The Syriac version renders the passage "many are the wonders, O Lord our God, which thou hast done. . . ." Aben-Ezra and Jarchi translate "on account of us" instead of "towards us." The former of these writers remarks, however, that the expression might equally well be rendered "our God." The clause "there is no comparing unto thee" has been variously rendered: *a.* "there is no ordering them towards thee," i.e., they cannot be numbered; *b.* "there is no recounting [them] to thee," i.e., they cannot be told (Symmachus), or

Sacrifice<sup>6</sup> and oblation thou didst not desire,  
 But thou hast pierced ears for me ;  
 Burnt-offering and sin-offering thou didst not require,  
 Then said I : Behold, I come.

they cannot be praised in song (Chaldee version). As to the connection of thought, this stanza gives the reason for the happiness ascribed in the preceding stanza to him who trusts in God alone.

<sup>6</sup> **Sacrifice and oblation.** We notice first of all the four parallel expressions : sacrifice, oblation, burnt-offering, sin-offering. The Hebrew word rendered sacrifice commonly refers to bloody sacrifices, but sometimes to peace-offerings ; the word rendered "oblation" generally means "meat-offering" or libation, and is regarded by some as the symbolical expression for good works. Cf. Hengstenberg, *Beiträge*, Part III. pp. 649 f. Calmet distinguishes the burnt-offering from the sin-offering by this mark, that the former, though properly a sacrifice of adoration, was also offered for public and private sins, while the latter served to expiate private offences. Cf. Lev. iv. 3 f.; iv. 13 f.; v., vi., vii. In the second place, we have the parallel terms "thou didst not desire" and "thou didst not require." That God does not here absolutely reject sacrifices is plain from the fact that he expressly commands them to be offered. Cf. Lev. *passim*. The present passage agrees with I. Kings xv. 22 ; Jer. vii. 21 ff.; Os. vi. 6 in placing offerings in subordination to obedience and charity. Lastly, the clause "thou hast pierced ears for me" is parallel to "then said I : Behold, I come." The former of these clauses has been variously rendered : *a*. "Thou hast dug ears for me," i.e., thou hast given me spiritual ears, or the faculty of perceiving the manifestation of thy will in my regard. This rendering is not supported by very solid arguments. *b*. "Thou hast dug through the ears for me ;" this may be understood in various ways : 1. The psalmist here and now receives the revelation that God does not desire sacrifice, etc.; for the expression "to pierce or open the ear" often signifies "to reveal." But the context requires a positive statement of what God desires. Cf. the parallel passages Jer. vii. 21, 33 ; I. Kings xv. 22 ; Os. vi. 6 ; Ps. l. (li.) 16, 17. 2. The clause means "thou hast made me obedient, attentive to thy will." This interpretation is in keeping with the context, and well supported by authority (Chaldee version, Kimchi, Muis, Vatable, Mariana, etc.). 3. The clause alludes to the manner in which an Israelite was made a perpetual slave by having his ear pierced with an awl at the hands of his master (Ex. xxi. 6 ; Deut. xv. 17), or to the way in which, among some eastern tribes, men are especially devoted to God or to one of the saints (Bochart, Ikenius, etc.). But the circumstance that only one ear was bored in both of these cases does not allow us to adhere to either explanation, since the passage speaks of the boring of "ears." *c*. The LXX. have rendered "a body thou hast fitted to me," and have been followed by St. Paul (Heb. x. 5) in this interpretation. The thought of the original text is not altered in this rendering ; only the whole is expressed, while the psalmist expressed only a part, the ear. The parallel clause introduced by the connective "then," "under these circumstances," indicates the particular act of



In the <sup>7</sup> head of the book it is written of me,  
 That I should do thy will ;  
 O my God, I have desired *it*, and thy law  
 In the midst of my heart.

I have <sup>8</sup> declared thy justice in the great church.  
 Lo I will not restrain my lips :  
 O Lord, thou knowest it,  
 I have not hid thy justice within my heart.

obedience which either the Messiah, or the psalmist representing the Messiah, performed in God's service.

<sup>7</sup> **In the head of the book.** The Hebrew text reads "in the roll of the book it is prescribed to me [or it is written of me] ; to do thy will, my God, I desire, and thy law is within my bowels." Our rendering "the head of the book" follows the LXX. translation. Those who follow it explain "the head" as referring to the "beginning" of Gen. i. 1 (Tertul. against Prax., Ambrose, Jerome, Hilary on Ps. ii., etc.), to which they say Christ referred in John viii. 28 and the psalmist in Ps. xxxii. 6 ; or they explain it of the "beginning" in John i. 1 (Chrysostom, etc.), or of the beginning of the book of psalms, "blessed is the man . . ." (Augustine). It must, however, be noted that several interpreters (Origen, Theodoret, etc.; cf. Nicéphorus, Euthymius, Eusebius, etc.), understand even the LXX. text in the sense "in the roll of the book ;" they point out a similar phrase in the Greek text of Ezech. ii. 9 ; iii. 1, 2 ; I. Esdr. vi. 2, which is acknowledged to mean "the roll of the book." If we follow the division of the passage as given in the Hebrew text we must interpret : "In the volume" [roll-book] of the book [the Pentateuch] it is commanded to me [are found the laws I must keep]. I desire, my God, to do thy will, and thy law is in the midst of my bowels [in my heart]." Prof. Bickell, disregarding the pauses of the original text, and substituting the preposition "in" instead of the conjunction "and," interprets the passage thus: "In the volume of the book it is prescribed to me to do thy will; I delight my God in thy law in the midst of my bowels [with my whole heart]." De Wette's peculiar interpretation joins this stanza to the preceding, thus: "I come with the book-roll written to me in the heart. . . ." Thus parallelism is destroyed, and the phrase "written in the heart" is falsely used of the law-book, not of the law. Cf. Deut. vi. 6 ; Ps. xxxvi. (xxxvii.) 31 ; Prov. iii. 3 ; vii. 3. The above interpretations are sufficiently clear, whether they be understood of David as the Messianic type, or of the Messiah in the literal sense. In the latter supposition some interpreters imagine the figure of a written contract between the Father and the Son, by which the latter is bound to obey the former.

<sup>8</sup> **I have declared thy justice.** Prof. Bickell arranges these lines differently from our version, though he leaves the meaning of the single lines intact. According to his arrangement we must read : "O Lord, thou knowest it—I have not hid thy justice—thy truth is within my heart—I have declared thy salvation—I have declared thy justice in the great church.—Lo, I will not close my lips—I have not

I have declared thy truth  
And thy salvation ;  
I have not concealed thy mercy  
And thy truth from the great council.

Withhold ' not thou, O Lord,  
Thy tender mercies from me !  
Thy mercy and thy truth  
Have always upheld me.

For evils <sup>10</sup> without number have surrounded me,  
My iniquities have overtaken me, and I was not able to see ;  
They are multiplied above the hairs of my head,  
And my heart hath forsaken me.

concealed thy mercy [loving-kindness]—and thy truth from the great congregation.” The psalmist here expresses his gratitude in words, as he gives thanks by deeds in the preceding stanzas. Applied to the Messiah, the preaching of the Gospel among both Jews and Gentiles is referred to.

<sup>9</sup> **Withhold not thou, O Lord.** The Hebrew text admits of two other renderings : 1. “Thou hast not withheld, O Lord, thy tender mercies from me ; thy mercy and thy truth have always upheld me” (Rosenmüller). According to this view the stanza gives the reason of the psalmist's gratitude in the preceding lines. 2. “Withhold not thou, O Lord, thy tender mercies from me ; let thy loving-kindness and thy truth continually preserve me” (Jerome, Symmachus, Complutens. ed. of LXX., Hengstenberg, etc.). This interpretation supposes that the psalmist here begins to pray for help in his future troubles. Some writers are of opinion that the first part of the psalm only prepares the way for the prayer here expressed, because gratitude, they say, is the surest pleader before God's mercy-seat.

<sup>10</sup> **For evils without number.** Prof. Bickell inserts here the last clauses of verse 6, so that he reads : “For evils have surrounded me without number ; I have declared and I have spoken, they are multiplied above number.” This whole passage is considered by the same writer as an interpolation between Ps. xxxix. (xl.) and Ps. lxix. (lxx.), added by the *redactor* who first joined the two psalms into one. But the whole text of Ps. xxxix. is so well connected, especially if we follow Schegg's view of it, that we cannot adopt Bickell's theory without doing violence to the sacred text. The “iniquities” which overtake the psalmist must be understood of the consequences of his own iniquities, constituting their just punishment. The contention of those interpreters who infer from this expression that the psalm cannot be Messianic is groundless, since the Messiah bears the iniquities of us all [Is. liii.] ; or, if we follow Schegg, the human race is here speaking of its iniquities. The clause “I was not able to see” is parallel to “and my heart hath forsaken me.” Deep pain is said to cause such blindness as is denoted by the former expression. Cf. I.

Be <sup>11</sup> pleased, O Lord, to deliver me,  
 Look down, O Lord, to help me ;  
 Let them be confounded and ashamed together,  
 That seek after my soul to take it away.

Let them be <sup>12</sup> turned backward and be ashamed  
 That desire evils to me ;  
 Let them immediately bear their confusion,  
 That say to me : 'tis well, 'tis well.

Let all that <sup>13</sup> seek thee rejoice and be glad in thee ;  
 And let such as love thy salvation  
 Say always :  
 The Lord be magnified.

But I am a beggar and poor,  
 The Lord is careful for me ;  
 Thou art my helper and my protector :  
 O my God, be not slack.

Kings iii. 2 ; iv. 15 ; III. Kings xiv. 4 ; Job xvi. 16 ; Ps. xxxvii. (xxxviii.) 10. Others explain the inability to see as referring to the great number of iniquities, too great to be surveyed (Bellarmin, Augustine, Mariana, Sa, Maldonatus, Rosenmüller, etc).

<sup>11</sup> **Be pleased, O Lord.** Instead of "look down, O Lord, to help me," the Hebrew text has "hasten, O Lord, to my help." Prof. Bickell omits the clause "to take it away" or "to destroy it." Calmet refers us here to the scene in Gethsemani (John xviii. 6).

<sup>12</sup> **Let them be turned backward.** The first two lines of this stanza agree with the end of Ps. xxxiv. 4, excepting the clause, "that desire evils to me," for which we read in Ps. xxxiv. "that devise evil against me." The third line reads in the Hebrew : "Let them be astounded [confounded] on account of their shame, that say to me . . ." Calmet renders literally : "Let them be destroyed, because they [endeavored to] put me to shame, that say to me . . ." Rosenmüller draws attention to the variation of the Hebrew text in Ps. lxix. (lxx.) : "Let them turn back on account of their shame that say to me . . ."

<sup>13</sup> **Let all that seek thee.** This stanza occurs almost literally in Ps. xxxiv. (xxxv.) 27 ; in the following stanza the Hebrew text reads : "the Lord thinks of me" or "the Lord esteems me" instead of our rendering, "the Lord is careful for me." David could well call himself needy, since compared with God all men are poor. Instead of "my helper and my protector" the Hebrew text reads, "my help and my deliverer." Bellarmin and others apply this stanza to Christ bereft of all human aid ; the words "O my God, be not slack" they understand as a prayer for a speedy resurrection.

## COROLLARY.

Reinke (*Messianische Psalmen*, i. p. 341) maintains that the psalm is not Messianic in the strict sense of the word, but that the complete surrender of the sufferer into the hands of God, as described in the psalm, has been verified in the fullest sense in the Messiah. The author would have us look upon the psalm rather as referring to the ideal Messiah than to the real and personal Christ. It has been pointed out already that the argument of St. Paul in the Epistle to the Hebrews does not allow any such application of the psalm to the Messiah by way of mere accommodation—for in like manner the psalm might have been applied to any pious and patient sufferer—but requires a real Messianic reference, either literal or at least typical.

## Section II. Let us put Wood on His Bread.

Jer. xi.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—In ch. ii.–x. the prophet has inveighed against the impiety of the people in a general manner, has invited them to repentance, and shown the consequences of impenitence. In ch. xi. —xx. the prophet insists on certain particular failings of the people, describes their intense malice, and foreshows the greatness of the divine punishment if no amendment follows. In xi. 1–8 he evidently alludes to an occurrence which is described in IV. Kings xxxiii. 2 ; II. Par. xxxiv. 29, where we read that the Law-book had been found in the 18th year of Josias. Jeremiah may be conceived as preaching to his countrymen the necessity of observing the injunctions contained in the Mosaic book, and possibly he may have been obliged to undertake an itinerant mission through the divers towns and hamlets of the country. We see from



xi. 9-17 that this ministry was fruitless, and that the prophet had to announce the divine judgments which were to fall upon impenitent Israel. Towards the end of the chapter, xi. 18 ff., Jeremias describes the revenge his fellow-citizens were taking on their part for his unhappy tidings of ruin and destruction. The men of his native place Anathoth had formed a plot against his life, and in consequence he pronounces judgment against them in particular.

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* It is quite clear that the prophecy predicting the sufferings of the prophet refers literally to Jeremias. Theodoret is therefore not justified in writing that these predictions have not been verified in the prophet and that they cannot be understood as applying to him. Their exact meaning will be explained in the commentary; for the present it suffices to insist in general on their personal application.

*b.* St. Jerome testifies that at his time all the churches agreed in considering the person of Jeremias in this passage as representing the person of the Messiah. But Calmet rightly warns us against explaining this representation in such a manner that the prophecy would be literally Messianic. St. Thomas regards the prediction as Messianic in its mystical sense; Malvenda, Mariana, and Gordon say that Jeremias was the type of Christ; Maldonatus and Tirinus consider the allegorical meaning of this passage as Messianic; but Sanchez is certainly wrong in applying the passage to the Messiah only by way of accommodation.

*c.* St. Jerome has probably indicated the safest manner in which the prophecy may be said to refer to the Messiah: all the prophets acted and suffered for the most part as types of the future Messiah. Since Christ was the greatest of the prophets and at the same their fulfilment, it is not surprising that he should have to undergo the prophetic trials in their utmost rigor. Christ himself has repeatedly pointed out this relation between his sacred person and the former prophets. Thus he points to his death as being in-

timately connected with the death of the prophets (Matt. xxii. 31; Luke xiii. 33, 34); the same truth he expresses, at least obscurely, where he calls himself the prophet, and where he tells his apostles that they are to enter the inheritance of the prophets (Matt. xiii. 57; v. 12). Since the fellow-citizens of Jeremias persecute the prophet, according to the passage now in question, precisely for his doctrine and in consequence of the faithful discharge of his ministry, it becomes even antecedently probable that Jeremias must here be regarded as a type of the future Messias, the incarnate justice and love, rejected by the blinded nation of the Jews.

#### JER. XI.

The word that came from the Lord to Jeremias, saying: Hear<sup>1</sup> ye the words of this covenant, and speak to the men of Juda,

<sup>1</sup> **Hear ye the words of this covenant.** This is the very phrase used in IV. Kings xxiii. 3 to describe the contents of the book of the law just discovered; we have already seen that the book was discovered at the time of Josias, but the people do not seem to have been willing to take part in the reforms effected by that good king. It is probably at the time of Manasses that Jeremias is called upon to set before the people the sad consequences of their impiety and their continued impenitence. The phrase "cursed is the man . . ." is a repetition of Deut. xxvii. 2, with the exception of the verb "hearken," which in Deuteronomy reads "confirm." For the occasion described in Deuteronomy required that the law should be solemnly accepted and thus confirmed by the Israelites after they had heard its promulgation upon mounts Ebal and Gerizim. Obedience to the law must as a natural consequence follow its acceptance. The iron furnace to which the prophet alludes in the following sentence is Egypt (cf. Deut. iv. 20). This passage shows that at the time of Jeremias the popular tradition assigned the time of Moses as the period at which the divine covenant with Israel had been established and accepted. The words "that I may accomplish the oath . . ." show that God on his part had kept the terms of the covenant, since the Jews were still in possession of the promised land, and since the land itself was still fertile and rich. The permanency of these prosperous conditions was to depend on the observance of the law on the part of the Israelites. The words "Amen, O Lord" form the prophet's actual compliance with the law of Deut. xxvii. 14-26. Henderson and Nägelsbach are of opinion that Jeremias fulfilled the divine command to "proclaim aloud all these words in the cities of Juda," by accompanying king Josias in his progress described in IV. Kings xxiii. 15-20, and by reading everywhere to the people the words of the newly-

and to the inhabitants of Jerusalem, and thou shalt say to them: Thus saith the Lord, the God of Israel: Cursed is the man that shall not hearken to the words of this covenant, which I commanded your fathers, in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice and do all things that I command you; and you shall be my people, and I will be your God; that I may accomplish the oath, which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered, and said: Amen, O Lord. And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of this covenant and do them; for protesting I conjured your fathers, in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said, Hearken ye to my voice.

And they<sup>2</sup> obeyed not, nor inclined their ear, but walked every

found book. Our rendering "in the streets of Jerusalem" differs from the Greek text, which reads, "outside of Jerusalem." In point of fact, Jerusalem is included among the cities of Juda mentioned in the preceding clause; the prophet is, therefore, according to the Greek text, commanded to preach the word of the law not only in the cities but also in the surrounding country. Again, the Greek translation has instead of the passage "for protesting I conjured your fathers . . . but they did them not" only these last words, "but they did them not." Movers, Hitzig, and Scholz are therefore of opinion that the passage, with the exception of the last clause, is a mere interpolation. They base this conjecture on the following reasons: *a.* The whole passage appears to be a repetition of Jer. vii. 13, 25, 27; *b.* if the passage be admitted as genuine, there is no sign in the text of the fruitlessness of the prophetic ministry, which is, however, implied in the verse following this passage. In the Greek text the failure of the prophet is clearly expressed. But these reasons are counterbalanced by the following considerations: *a.* The text which follows the passage in question states that "they are returned to their former iniquities"; hence a temporary emendation is implied by the prophet. But the Greek version leaves no room for even a temporary change for the better. *b.* Again, it is not true that the text as it reads in the Hebrew and in our versions lacks logical unity. On the contrary, since it permits the assumption of a passing conversion, it agrees better with its context. All that can be inferred from the arguments opposing the authenticity of the passage in question may be reduced to the inference that the prophet must have written the chapter after the death of king Josias.

<sup>2</sup> And they obeyed not. The history of the Jewish people testifies that a breach of the covenant on the part of the people always brought temporal calamity on the nation. The deportation of the ten tribes and the captivity of Manasses in Nineve were only fresh

one in the perverseness of his own wicked heart ; and I brought upon them all the words of this covenant which I commanded them to do, but they did them not. And the Lord said to me : A conspiracy is found among the men of Juda and among the inhabitants of Jerusalem. They are returned to the former iniquities of their fathers, who refused to hear my words ; so these likewise have gone after strange gods, to serve them ; the house of Israel and the house of Juda have made void my covenant, which I made with their fathers. Wherefore thus saith the Lord : Behold I will bring in evils upon them, which they shall not be able to escape ; and they shall cry to me, and I will not hearken to them. And the cities of Juda and the inhabitants of Jerusalem shall go and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction. For according to the number of thy cities were thy gods, O Juda ; and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim. Therefore do not thou pray for this people, and do not

instances of this same economy of divine justice. The national infidelity is termed "conspiracy" either because the defection from God was as general as if there had been a real conspiracy against him, or because the reformatory measures of Josias had really brought about a conspiracy against authority. The evils which the Lord threatens are temporal punishments such as Israel was wont to suffer for its acts of infidelity ; the words "I will not hearken to them" do not, therefore, necessarily imply that God does not hear the sinner in his spiritual needs after he has reached a certain degree of perverseness. In vain shall the inhabitants of Juda cry for help to their idols, in vain shall they venerate them under all the various forms and names under which they are venerated in the divers towns and cities of Palestine : the prophet is even bidden not to pray for the release of his people from its temporal affliction, and as the prophet is a legal intercessor for the people, it follows that God has determined to disregard in his punishment of the nation all that might tend to favor it in the religious rites and institutions of the Old Testament. The "holy flesh," the sacrifices offered in the temple at Jerusalem, shall be as useless as the intercessory prayers of the prophet. The special divine favors heaped upon the people in former times, the name of predilection, "plentiful olive-tree . . .," shall furnish as many titles for God's severe justice ; for "at the noise of a word," i.e., either with the crashing of a tempest (by lightning) or with the regular sound of an army on its march, God will kindle the destructive fire in his vineyard, and the olive branches shall be burned. Since the Lord had planted his olive-yard, he had a right to destroy it ; still, the destruction is finally to be attributed to the Israelites themselves. to their offering sacrifice to Baalim.



take up praise and prayer for them ; for I will not hear them in the time of their cry to me, in the time of their affliction. What is the meaning that my beloved hath wrought much wickedness in my house? shall the holy flesh take away from thee thy crimes in which thou hast boasted? The Lord called thy name a plentiful olive-tree, fair, fruitful, and beautiful ; at the noise of a word a great fire was kindled in it, and the branches thereof are burned. And the Lord of hosts that planted thee hath pronounced evil against thee ; for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

But thou, O Lord,<sup>3</sup> hast showed me, and I have known ; then

<sup>3</sup> But thou, O Lord, hast showed me. The prophet now declares that God had shown him the plot which his enemies had conceived against his life. He compares himself to a cade lamb, such as was commonly found in the Hebrew family, and is even now not uncommon in the Arab tent. As a lamb of this kind is wholly unsuspecting of any intention on its life, and follows its slaughterers without the least resistance, so the prophet has lived among his fellow-citizens at Anathoth, wholly ignorant of their evil intentions against him. The words "let us put wood on his bread" have been explained variously :

a. "Let us destroy the tree with its fruit [literally, with its bread]." This rendering is found in Malvenda, Sanchez, a Lapide, Loch, Scholz, Trochon, Umbreit, Nägelsbach, Keil, Orelli, and in the works of most modern interpreters. The sentence has the form of a proverb, meaning, let us destroy both the prophet and his prophetic utterances. The circumstance that the Hebrew text reads "with his bread" does not oppose our explanation, since "bread" is an apt figure for "fruit."

b. The LXX., Jerome, and a number of the patristic writers have the rendering, "let us put wood on his bread." The Chaldee version has given a commentary on this rendering, explaining it in the sense, "let us throw deadly poison into his food." St. Thomas, Sanctus Pagninus, Vatable, Maldonatus, Mariana, Estius, Sa, Menochius, Calmet, and Kaulen appear to agree in explaining the "wood" as meaning "poisonous wood" or deadly poison.

c. St. Ephrem has suggested another explanation, and a Lapide, Tirinus, Scholz appear to have followed his view of the passage. These authors render, "Let us give him wood for food," and since food means anything that we eat or consume, the rendering means : let us feed him with wood, i.e., either let us strike him with rods, or let us crucify him. For in either of these meanings he may be said to consume the wood which we employ in his punishment.

d. There is a fourth explanation of the passage which has found general acceptance among the Fathers of the Church : Justin, Tertullian, Lactantius, Ambrose, Rufinus, Jerome, Theodoret, Gregory, and many others (cf. Kilber's *Analysis Biblica*, ed. Tailhan, i. p.

thou showedst me their doings. And I was as a meek lamb, that is carried to be a victim, and I knew not that they had devised counsels against me, saying : Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them; for to thee have I revealed my cause. Therefore, thus saith the Lord to the men of Anathoth who seek thy life and say : Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands. Therefore, thus saith the Lord of hosts : Behold, I will visit upon them; their young men shall die by the sword, their sons and their daughters shall die by famine, and there shall be no remains of them; for I will bring in evil upon the men of Anathoth, the year of their visitation.

#### COROLLARY.

Though the prophecy refers to Jesus Christ only in a typical sense, still its text is so worded that it may be said to have found a fulfilment of its proper meaning in Christ, while only its metaphorical, though literal, meaning was accomplished in the case of the prophet. We can therefore readily excuse the Fathers for applying it to Christ in its literal sense.

400). The bread is said to signify the sacred body of Jesus Christ, since he has called himself the bread; "let us put wood on his bread" means, therefore, "let us put the wooden cross on his sacred body." This explanation supposes that the prophecy refers literally to the Messias, a supposition which we have rejected in the introductory remarks to this section.

Whatever obscurity there may be in the phrase "let us put wood on his bread," is removed by the subsequent words : "[Let us] cut him off from the land of the living. . . ." In the few sentences that follow the prophet announces the severe divine judgment which God has decreed against the men of Anathoth : they shall be destroyed that "there shall be no remains of them." Still this judgment must have been confined to the enemies of the prophet, since 128 men from Anathoth returned from the exile (cf. I. Esd. ii. 23 ; II. Esd. vii. 27).

**Section III. The Messianic Sacrifice.**

Mal. i.

**INTRODUCTION.**

**1. GENERAL OUTLINE OF THE CHAPTER.**—The first chapter of Malachias opens with a general introduction (vv. 2-5), which manifests God's love for Israel, questioned by some of the prophet's contemporaries, in the contrasted lots of Israel and Edom; the descendants of Esau expect in vain a restoration of their ruined country. In the following verses the prophet shows that Israel is unmindful of this love, and that it does not render to the Lord the honor and the reverence which are his due. The priests are especially unmindful of their duties, for they allow unclean and inferior sacrifices to be presented on the altar. The service of the Lord has in consequence become contemptible in the eyes of many.

**2. NON-MESSIANIC EXPLANATIONS OF THE PROPHECY.**—*a.* The prophecy refers to the conversion of the Gentiles to the true God by means of their intercourse with the dispersed Jews. Aben-Ezra writes that at the time of the prophet Malachias the Gentiles offered God a service that was as pleasing in his sight as the sacrifice of incense and as holocausts. The authors (Theodore of Mops., Arias Montanus, Köhler, Ephrem) who adhere to this opinion advance the edict of Cyrus (I. Esd. i. 4) in proof of their theory. But, on the other hand, at the time of the prophet so few Gentiles were converted to the God of the Hebrews, that Hitzig himself sees a considerably exaggerated account of the event in the Book of Malachias. Again, the converts of the Gentile world are nowhere said to have offered sacrifice to the one true God; but the prophet insists on the difference between the predicted offerings and the offerings of the Jewish priests. It is true that the Samaritans formed an exception to the other Gentiles in this

regard; but their offerings can in no manner be regarded as the fulfilment of the prophecy, since they were both scarce and unclean (cf. IV. Kings xvii. 28-34; I. Cor. x. 20; Rom. i. 21-25).

b. Other writers (Hitzig, etc.) have applied the prediction of Malachias to the worship paid by the Gentile world to the highest God, to Ahura-Mazda, Jupiter, etc. But it must be remembered that at the time in question the worshippers of a highest god offered their sacrifices also to a number of idol-gods, so that their offerings cannot claim the purity which the prophet attributes to the sacrifices he predicts. Moreover, according to Is. xlv. 4-7, the Lord expressly tells Cyrus, the worshipper of Ahura-Mazda, that he had not known him; again, Jesus tells the Samaritan woman that her people adored what they knew not (John iv. 22).

c. The Jews explain the prophet's words as foretelling the worship of prayer which the Israelites should offer to the Lord in all parts of the world after their dispersion among all the nations of the earth (Ewald, Pressel, etc.). This is evidently the interpretation of the Targum Jonathan: "From the rising of the sun to the setting thereof my name is great among the Gentiles, and at all times whenever you shall do my will I will receive your prayers; and my great name is sanctified by you, and your prayers shall be as a clean offering before me, since my name is great among the Gentiles, saith the Lord of hosts." But the prophet treats of a worship that is to take the place of the external and sacrificial worship of the Israelites; hence the offerings foretold by the prophet must be external and of the same religious significance as the ritual sacrifices. Then, again, the prophet not only predicts that these offerings shall be brought among the Gentiles, but he announces them also as coming from the Gentiles (cf. Is. lxvi. 21).

d. Other Jewish writers have applied the prophecy of Malachias to the divine worship which all the Jewish



proselytes will pay to the Lord. Still, even if we were to sum up all those that have been converted to Judaism, their number is too inconsiderable to be regarded as the fulfilment of the prophet's prediction. And again, the Jewish proselytes can no more offer sacrifice outside the temple of Jerusalem than the Jews themselves can. This explanation, therefore, cannot account for the catholicity required by the words of the prophet.

**3. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The prophecy evidently treats of a true divine worship which is ( $\alpha$ ) to be paid to God all over the world, and which ( $\beta$ ) will be opposed to the worship offered to God by the Jewish priesthood. Now the universality of a true divine worship paid to the true God is one of the most prominent Messianic notes (Ps. xlix. [l.] 1; cxii. [cxiii.] 3; Is. xlv. 6; lix. 19). And since this same worship stands in opposition to that of the Jewish priesthood, it cannot belong to Judaism (Is. xi. 9; xlix. 6; lx. 9; lxvi. 19; Am. ix. 12; Mich. iv. 2; Ps. xxi. [xxii.] 28; lxxi. [lxxii.] 10, 11, etc.). Hence the prediction of the prophet concerns the Messiah and the new covenant to be instituted by the Messiah for his adherents.

The exception that the prophet speaks about the worship as being present even in his time is sufficiently answered by recalling the repeated representation of a future event as something present in the writings of the prophets (cf. Is. vii. 14; ix. 6; liii. 2; Ps. xxi. [xxii.] 7; Num. xxiv. 17, etc.).

*b.* This argument for the Messianic character of the prophecy drawn from the nature of the prediction is fully supported by Christian tradition. It is true that St. Ephrem explained the prophet's words of the worship to be paid to God at the time of Malachias by the converted Gentiles, and that Origen and Clement of Alexandria understood the worship of which Malachias treats as consisting in prayer; but both views have been rejected for intrinsic reasons. Additional evidence will be found in the commentary. It must here be stated that even on extrinsic

evidence the views of the foregoing Fathers cannot be adopted. For they evidently contradict the testimony of Justinus (Tryph. 28), Irenæus (Hær. IV. xvii. 5), Cyprian (adv. Judæos, 16), Eusebius (Dem. Evang. I. 10), Cyril of Alexandria, Jerome, etc. (cf. Kilber's *Analysis Biblica*, ed. Tailhan, I. p. 525 f.).

## MAL. I.

The burden<sup>1</sup> of the word of the Lord to Israel by the hand of Malachias. I have loved you, saith the Lord; and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob, but have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert. And if Edom say: We are destroyed *indeed*, but we will return and build up what hath been destroyed; thus saith the Lord of hosts: They shall build up, and I will throw down, and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever. And your eyes shall see, and you shall say: The Lord be magnified upon the border of Israel.

The son<sup>2</sup> honoreth the father, and the servant his master:

<sup>1</sup> The burden of the word. The burden means the "sentence" or rather the "message;" cf. Zach. ix. 1; Is. xiii. 1; Jer. xxiii. 33. The phrase "to Israel" is taken by many writers in the sense of "against Israel;" still, others agree with Jerome in not attributing the force of "against" to the preposition, unless the context evidently requires it. The words "I have loved you" remind one of Deut. vii. 8; x. 15; the reference to Esau and Jacob reminds one of Os. xii. 3-5, 12, 13. The circumstance that one of the first Hebrew prophets, as well as the last prophet, insisted on this episode shows that the history was well established in the consciousness of the nation from first to last. The word "to hate" must be understood in the sense of a less ardent love, as we find the expression employed in Gen. xxix. 30 and in Luke xiv. 26. Then the prophet goes on to explain the difference between the fate of the descendants of Jacob and that of the Edomites. The Israelites have been restored to their former place of peace and glory, their city and temple have been restored under the special protection of God himself, while the Edomites have no hope of ever seeing their land return to its former state of blessedness. God will not only not assist their efforts, but if they should endeavor to restore their former happy condition of life, God will positively intervene against their final success.

<sup>2</sup> The son honoreth the father. Up to this God has shown what he has done for Israel, manifesting his love for the people in a special

if then I be a father, where is my honor? and if I be a master, where is my fear? saith the Lord of hosts to you, O priests, that despise my name, and have said: wherein have we despised thy name? You offer polluted bread upon my altar, and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible. If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts. And now, beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done), if by any means he will receive your faces, saith the Lord of hosts. Who is there<sup>3</sup> among you that

manner; now he begins to show what he expects of Israel in return: the honor of a father and the reverence of a master. Instead of paying him this, the priests have despised his name. The bread mentioned as being placed on the altar is probably the sacrificial meat, as in Lev. iii. 11, 16; xxi. 8; Num. xxvii. 2; the table of the Lord is the altar, as in Ezich. xli. 22; xliv. 16; the offering of the blind was forbidden in Lev. xxii. 22; regarding the lame and the sick see Deut. xv. 21; Lev. xxii. 20. The comparison which the prophet makes between the sacrifices offered to God and those offered to the prince or the governor does not necessarily imply that at his own time the Israelites had to pay their regular taxes to their Persian sovereigns. For we know that Nehemias did not exact the customary taxes from his countrymen for his own subsistence as prince or governor (cf. II. Esd. v. 14-19). The duty of interceding before God belonged especially to the order of priests, and the prophet is, therefore, right in exhorting his fellow-citizens earnestly to fulfil this sacred duty (cf. Ex. xxxii. 11; I. Kings xiii. 12; Jer. xxvi. 19). It was especially owing to the neglect of the priestly duties that the misfortune had come upon the nation, and this is again insisted on in the phrase, "for by your hand hath this been done." This last exhortation to pray to the Lord is regarded as a prophetic irony by Clarius, Arius Montanus, Reinke, Schegg, Keil, etc.; but St. Jerome, Cyril, Theodoret, Ribera, a Lapide, Trochon, and others look upon the admonition as uttered in earnest.

<sup>3</sup> Who is there among you. This first clause has been variously understood by the commentators: *a.* Some are of opinion that the prophet here upbraids the avarice of the priesthood. Its members are unwilling to perform even the slightest service without receiving the proper remuneration. This explanation does not appear to be very probable, since it had been determined by law what was to be the tax for each sacrificial service, and the priests could have hardly afforded the time to gain their own living by the work of their hands. *b.* Ribera, a Lapide, Menochius, Tirinus, and others believe that St. Jerome is right in understanding the passage as a rebuke of the priests: their every service is paid faithfully according to God's own appointment, and still they are negligent in rendering the proper

will shut the doors, and will kindle *the fire on* my altar for naught? I have no 'pleasure in you, saith the Lord of hosts;

service. This explanation is sufficiently probable to satisfy the letter of the text; but still the following meaning seems to us preferable. c. Clarius, Vatable, Figuerius, Sa, Mariana, Schegg, Reinke, Keil, Pressel, Trochon, Knabenbauer, and others regard the phrase as expressing a wish: would that some one of you would shut the temple gates, and would not kindle the fire on my altar in vain. Cf. II. Kings xv. 4; Job xix. 23. According to this view God indicates even in this phrase the uselessness of the sacrificial rites without the observance of the law.

**4 I have no pleasure in you.** In the preceding clause the prophet has expressed the wish that the temple service may be interrupted, since it has become useless as far as its intercessory power is concerned. The inspired writer is going on to show that as far as the honor of God is concerned, it will be replaced by a much more acceptable worship. In order to fully understand this passage we must first inquire into the nature of the gift which the Lord rejects, and of the worship predicted by the prophet. Secondly, a word must be added about the universality of the worship.

1. The gift which the Lord rejects is called "*minchah*," and the offering which according to the prophet will take the place of the rejected gift, is called "*minchah*," "*muktar*," "*muggash*." Pre-supposing this, we maintain that the worship rejected by the Lord as well as the worship predicted by the prophet is a sacrificial worship in the strict meaning of the word: *a*. In the preceding passage the Lord assigns the reason for his rejecting the worship now in question; the reason is the pollution of the sacrificial bread and the physical defects of the sacrificial animals. In opposition to this the prophet foretells that the Gentiles will present clean offerings. It follows, therefore, that both the rejected and the predicted worship considered in the passage are strictly sacrificial.

*b*. The same conclusion may be drawn from the words employed in the passage: It is true that "*minchah*" has a sacred and a profane meaning: for it signifies on the one hand a present or gift offered to a prince or a person of high social standing (Jud. iii. 15; Ps. xlv. (xlv.) 13; III. Kings iv. 21; Heb. v. 1; IV. Kings xvii. 4); but, on the other hand, the word has also a liturgical meaning, and in this sense it signifies commonly an unbloody sacrifice, as may be seen from Lev. ii. 1 ff. Once it means a bloody sacrifice, which was, however, offered before the Jewish covenant was instituted (Gen. iv. 5). According to Corluy "*minchah*" means a *sacrifice in general* in Is. i. 13; I. Par. xvi. 29; but Knabenbauer (Prophet. Min. II. p. 432, note) maintains that in Is. i. 13 an *unbloody* sacrifice is meant. Trochon, Reinke, and Corluy contend that where the Lord in the passage of the prophet Malachias rejects the "*minchah*" of the Jews the term means sacrifice in general; while in the following sentence, where a clean "*minchah*" is foretold, the word is taken in the sense of "*unbloody sacrifice*." Knabenbauer is right in taking exception to this double meaning of the noun in the same context, and in restricting the meaning of "*minchah*" in its first occurrence to "*unbloody sacrifice*."



and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the

The bloody sacrifices God rejects in the clause preceding the passage now under consideration by the words, "who is there among you . . . ?" for we have seen that here the inspired writer expresses the wish that the temple gates may remain shut, and that the fire on the altar may not be kindled.

The second term which the prophet employs is "muktar," a derivative of the verb "katar." Only two derivatives of this verb are used of profane objects: kitor (Gen. xix. 28; Ps. cxviii. (cxix.) 83; cxlviii. 8), and mekuttereth (Cant. iii. 6). All other derivatives are used in a sacred and liturgical meaning. But here, again, the primary meaning of the derivatives from katar refers to incense-offering. The LXX. and the Syriac versions have rendered the "muktar" in the present passage in this sense. Still, it has been observed that the Hiphil forms of the verb "katar" signify any sacrifice in general (Lev. i. 9, 17; iii. 11, 16; iv. 10, 35; vi. 5; vii. 5; viii. 21; ix. 10, 20; Ex. xxix. 18; I. Kings ii. 15, 16). Knabenbauer, however, contends against this observation of Corluy that where the Hiphil forms of "katar" apply to sacrifice in general, they are commonly followed by the accusative case of the object, and that the strict meaning of incense-offering must be adhered to wherever the object is not expressly indicated after the verb (cf. III. Kings iii. 3; xi. 8; xiii. 3; II. Par. xxviii. 3; Os. ii. 13). The learned author prefers, therefore, the rendering of the LXX. and the Syriac versions, and explains "muktar" as referring to incense-offerings. We may add that Knabenbauer's reasons are not cogent, since "muktar" as a passive form cannot have the object accusative after it. But adhering to the result thus far obtained, that the word means either sacrifice in general or incense-offering in particular, we may render it again in a twofold manner: it may be a noun meaning "sacrifice" or "incense-offering," or it may be the passive participle of the verb, signifying "it is sacrificed" or "incense is offered."

The strictly sacrificial character of the worship which the prophet predicts is confirmed also by the third term he uses. It is true that the verb "nagash," from which "muggash" is derived, has not so strict a sacrificial meaning as the former two words; for it is used of both sacred and profane objects, and the only other Hophal form of the verb which occurs besides that of the present passage (II. Kings iii. 34) has no sacred meaning at all. Still the verb is applied in twelve passages to sacrificial objects, so that we are fully justified in rendering the form in the same sense according to its present context. The meaning of "muggash" is not restricted to any special kind of oblation, but refers to sacrifice in general. On the other hand, the form may be taken either as a noun or as a participle, and therefore may be rendered either "sacrifice" or "it is offered."

c. The third reason for the strictly sacrificial character of the worship foretold by the prophet is taken from its opposition to the worship rejected by God through the prophet. For the gifts rejected are denoted by "minchah," and the worship foretold is expressed by the same term. Since, then, "minchah" in the former part refers to

Gentiles, and in every place there is sacrifice, and there is offered to my name a clean offering; for my name is great among the

strictly sacrificial offerings, the future worship, too, must consist of sacrifices in the strict sense of the word (cf. Corluy, *Spicil.* II. 405).

Before proceeding to investigate the universality of the sacrifice predicted, we may draw attention to the various possible renderings according to the preceding investigation: *a.* Both "muktar" and "muggash" may be considered as participles; hence we may render "there is sacrificed and there is offered to my name a clean offering." This is the rendering of the Vulgate, and seems to be the most natural according to the Hebrew text. *b.* Both "muktar" and "muggash" may be considered as nouns; then we must render, "there is sacrifice and oblation to my name, and a clean offering." The conjunction "and" before the third member of the clause is found in the Masoretic text, but is wanting in 21 codices of Kennicott and de Rossi, and also in the Syriac and Vulgate versions. The circumstance that the three nouns have hardly any distinct meaning according to this rendering, is of great weight against it. *c.* "Muktar" may be regarded as a noun and "muggash" as a verb, so that we obtain the meaning "sacrifice is offered to my name, and [it is] a clean offering." The conjunction "and" has according to this rendering an explicative sense, while the great difficulty that the same form is taken once as a participle and once as a noun may be removed by assuming the figure *Asyndeton* (cf. Corluy II. 402; *Is.* liii. 10; *Zach.* ix. 9; *Jer.* xv. 13; *Dan.* i. 3). Corluy regards this last rendering as the most correct from a critical point of view, while Knabenbauer considers the first of the renderings as the best according to the Hebrew text.

2. In the second place, a word must be added about the universality of the worship foretold by the prophet. This regards: *a.* the place of the sacrifice; *b.* its time.

*a.* The place is indicated in the phrases "my name is great among the Gentiles" and "in every place." The latter expression is clear in itself; instead of the one place, the temple at Jerusalem, the prophet proclaims that every place shall be hallowed by sacrifice. It is true that the word "nation," "goy," in the singular number is at times used of the Hebrew people (cf. *Gen.* xii. 2; *Jos.* iii. 17; *iv.* 1; *x.* 13; *Is.* i. 4, etc.); but in the plural the noun never applies to the Hebrews when it is not qualified by an additional determination. In the writings of the Rabbis the term is always applied to the Gentiles. Hence it follows that "among the Gentiles" means among the non-Israelite nations.

*b.* The phrase "from the rising of the sun even to the going down" applies at first sight directly to the continuous duration of time. But though this meaning is not excluded, the phrase commonly signifies the whole earth (cf. *Ps.* cxii. (cxiii.) 3; *xlix.* (l.) 1; *cvi.* (cvii.) 3, etc.). It follows, therefore, that both time and place are foretold to be unlimited in the offering of the prophetic sacrifice. We may compare with this expression the clause "from Dan to Bersabee" (*Is.* xlv. 6; *Judg.* xx. 1; *I. Kings* iii. 20; *II. Kings* iii. 10; *xxiv.* 15; *III. Kings* iv. 25).

Gentiles, saith the Lord of hosts. And you have<sup>6</sup> profaned it in that you say : The table of the Lord is defiled, and that which is laid thereupon is contemptible, with the fire that devoureth it. And you have said : Behold of *our* labor, and you blowed it away, saith the Lord of hosts ; and you brought in of rapine the lame, and the sick, and brought in an offering ; and shall I accept it at your hands ? saith the Lord. Cursed is the deceitful man, that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord ; for I am a great king, saith the Lord of hosts, and my name is dreadful among the Gentiles.

### COROLLARIES.

1. The sacrifice of the Mass is the only sacrifice that satisfies all the requirements of the prophecy. There are only three sacrifices in the New Testament : the sacrifice of the last supper, the sacrifice on the cross, and the sacrifice of the Mass. Of these only the last fulfils the prediction of Malachias, for it is opposed to the sacrifices of the Old Testament, and comprises all their excellences ; it is offered among the Gentiles from the rising of the sun to the going down of the same ; it is offered everywhere ; it is

<sup>6</sup> And you have profaned it. Finally, the Lord again reproves the priests for their negligence, because by their admitting unclean sacrifices the altar of the Lord has become vile in the eyes of the people. Then the prophet states an exception of the priests who insist on their admitting the less excellent sacrifices, because they are, after all, the result of the labor of the poor : " behold of our labor." But though this be the explanation of the LXX., the Syriac version, of Jerome and the Chaldee interpreter, of Cyril, Theodoret, Ribera, Sanchez, a Lapide, Mariana, and others, the Hebrew text appears to require another explanation : " behold," the priests say, " what a trouble it is," thus indicating that they themselves are as it were disgusted with the wretchedness of the sacrifices they bring to Jehovah. The phrase " and you blowed it away" appears to be a correction of the Hebrew text according to the " *tiqune sopherim*." Instead of " it " we ought to read " me." The priests are, therefore, accused of blowing the Lord away, of spitting upon him, as it were. After this the Lord states the different offences against the Levitical law which the priests either committed or connived at ; they admitted to the altar the worst portion of the rapine of Israel ; but the people, too, are blameworthy, because they endeavored to deceive the Lord in their offerings, sacrificing only what was most feeble and worthless in their flocks and possessions,

most aptly designated by “minchah,” being an unbloody sacrifice; and finally, it is so clean that no impurity of the minister can pollute it.

2. It follows, therefore, that the words of the Council of Trent (Sess. xxii. cap. i.) form the best authentic commentary on the prophecy of Malachias, so that no Catholic is left free to seek the full accomplishment of the prediction in anything but the sacrifice of the Mass.



## CHAPTER II.

## THE BETRAYAL.

## Section I. The Man of My Peace Hath Supplanted Me.

Ps. xl. (xli.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—Prof. Bickell divides the psalm into four stanzas, each of which comprises six trochaic, octosyllabic lines. The first stanza comprises verses 2-4; the second, vv. 5-7; the third, verses 8-10; the last, vv. 11-13.

**2. AUTHOR OF THE PSALM.**—The title of the psalm supposes its Davidic authorship, and no solid argument has been advanced against this. The fact that it is found in the collection of psalms generally believed to be of Davidic origin confirms this conclusion. A different view will be indirectly considered in the next paragraph.

**3. SUBJECT OF THE PSALM.**—*Opinions:* 1. Theodorus of Heraclea and Venerable Bede understand the psalm as referring in its literal meaning to the sickness of Ezechias. What has been said in the preceding section concerning its author renders this opinion improbable. 2. Most Rabbinic writers, Muis, Genebrard, Ferrandus, Choisy, Bossuet, Vatable, Flaminio, and many others, refer the psalm in its literal meaning to David's sickness after his sin with Bethsabée. The three preceding psalms are easily explained as referring to the same period. Curci rightly criticises Patrizi's arguments against Rosenmüller's opinion that the particular incidents mentioned in the psalm

occurred about the time of Absolom's rebellion. For it must be granted that the above-mentioned sickness preceded this insurrection only a short time, so that even then enemies must have spoken evil against David, expected his death, and deliberated how to seize his goods; particularly must the treacherous friend Miphiboseth (II. Kings ix. 11; xix. 24 ff.; and especially xvi. 3) have begun to show his ill-feeling towards the rightful king. Schegg aptly points to the Old Testament view according to which sickness and temporal suffering were regarded as punishments for personal guilt. Consequently, David's state afforded his enemies a most specious ground for speaking ill of him. Still, the same interpreter considers it more probable that the psalmist speaks of the period of Saul's persecution than of Absolom's rebellion. 3. In John xiii. 18 Jesus applies the tenth verse of this psalm to his betrayal by Judas. Agelli infers from this that no Christian can, without sinning against faith, deny the Messianic character of the whole psalm. Calmet, following Theodoret, qualifies the opinion which denies the Messianic character of the psalm as most temerarious. Hengstenberg's exception that the sufferer in the psalm had sinned against God (v. 5), and cannot therefore be identified with the Messiah, leaves the vicarious character of Christ's suffering out of view. It is, however, not necessary to apply the literal meaning of the psalm to the Messiah; its historical character need not be destroyed. But we must keep in mind that the historical facts related are such as to foreshadow future historical events connected with the person of the Messiah. This typically prophetic character extends even to minor traits in the psalm. Thus David warns his friends not to be scandalized at his sufferings and his temporary abandonment; and Jesus says: "Blessed is he that shall not be scandalized in me" (Matt. xi. 6). The psalmist promises deliverance from suffering to those who rightly value his trials, and the same promise is held out to all those that view the passion and death of Jesus

aright, with this difference, that the latter promise regards life eternal.

A number of patristic references regarding the proper meaning of the psalm may be seen in Kilber's *Analysis Biblica*, ii. 39 f.

**4. TITLE OF THE PSALM.**—The title reads: "Unto the end, a psalm for David himself." It has been explained in the Introduction to Ps. viii. that we must read "to the chief musician" instead of "unto the end." In like manner we must render "a psalm of David" instead of "a psalm for David himself." The title in the Syriac version reads: "A psalm of David when he appointed overseers to take care of the poor;" the Arabic version has, "it is a prophecy concerning the incarnation, and also of the salutation of Judas."

### Ps. XL. (XLI.).

Blessed is<sup>1</sup> he that understandeth concerning the needy and the poor :

The Lord will deliver him in the evil day ;

The Lord preserve him, and give him life, and make him blessed

Upon the earth, and deliver him not up to the will of his enemies;

The Lord help him on his bed of sorrow,

Thou hast turned all his couch in his sickness.

<sup>1</sup> **Blessed is he.** *Explanations* : 1. The psalmist begins with blessing the compassionate in general, because he has experienced suffering without sympathy ; thus the contrast is brought out most clearly. This explanation, however, destroys the unity of the psalm, and places in its beginning a purely moral reflection, the proper place for which would be at the end. 2. The psalmist proves in the first stanza his right to God's special help in distress, having himself understood "concerning the needy and the poor" by acts of charity and mercy. According to this view the development of thought is as follows : I have a right to thy help in my distress, O my God (vv. 2-4). But now is the time of my distress (vv. 5-10). Hence I now expect thy help (vv. 11-13). This view is maintained by Hengstenberg and others. 3. David praises those of his friends who have not abandoned him in the hour of his need in order to share the good fortune of Absalom. He promises them God's special blessing in their day of need (Genebrard, Vatable, Flaminio, and others). 4. Ambrose, Augustine, Jerome, Theodoret, Eusebius, Athanasius, and a number of other interpreters explain the first stanza as a blessing of him who

I<sup>2</sup> said : O Lord, be thou merciful to me ;  
 Heal my soul, for I have sinned against thee.  
 My enemies have spoken evil against me,  
 When shall he die and his name perish ?  
 And if he came in to see me, he spoke vain things,  
 His heart gathered together iniquity to itself. He went out and  
 spoke.

To the<sup>3</sup> same purpose—all my enemies whispered together  
 against me,  
 They devised evils to me.  
 They determined against me an unjust word ;

rightly values Christ's vicarious suffering ; "in the evil day" of judgment such a one will not want God's mercy and goodness. 5. As has been pointed out in the Introduction to this psalm, the third and fourth views may be easily combined, by referring the blessing literally to him who has not been scandalized at David's distress, typically to him who has gained an insight into Christ's vicarious suffering (Schegg). It must be noted that the Hebrew text, and the Chaldee, Syriac, Arabic, and old Greek versions omit the clause "and the poor" in the beginning of the psalm. Lines 3 ff. read thus in the Hebrew text : "The Lord will preserve him [from sickness], and give him life [i.e., restore him to health when he is sick], and make him blessed upon the earth [render his life happy] ; deliver him not up to the will of his enemies [or, according to Rosenmüller, thou wilt not deliver him up to the will of his enemies]. The Lord will assist him on his bed of sickness [if it be of a grievous nature] ; all his couch dost thou turn [smooth] in his sickness." The last clause probably applies to the beds generally used in the East, being nothing but mattresses or pallets spread on the floor during the night, but rolled up during the day.

<sup>2</sup> I said, O Lord. We may paraphrase this stanza thus : I said (praying) : O Lord, be gracious to me, heal my soul (some render "me" or "my body"), for I have sinned against thee (thus bringing this sickness on myself). My enemies have spoken evil of me (saying one to another) : when will he die, and his name perish ? And if he (i.e., any one of my enemies) came in to see me, he spoke deceit (uttered hypocritical assurances of love and sympathy, but) his heart gathered together iniquity to itself (observing all that might be used against me) ; (then) he went out and spoke (against me to his companions). In David's case this was literally fulfilled at the period of Absalom's rebellion ; Achitophel's action cannot have much differed from that of the hypocritical friend described in the psalm. Didymus, Hesychius, and a great number of commentators apply this description to the action of the scribes and Pharisees and Judas in regard to Jesus. According to some versions, the word "his heart" is joined to the preceding clause, "his heart spoke deceit" (LXX., etc.)

<sup>3</sup> To the same purpose. The literal meaning of the Hebrew text is :  
 "Together against me whispered all my enemies ; against me they



Shall he that sleepeth, rise again no more?  
 For even the man of my peace, in whom I trusted,  
 Who ate my bread, hath greatly supplanted me.

But<sup>4</sup> thou, O Lord, have mercy on me, and raise me up again,  
 And I will requite them.

By this I know that thou hast had a good will for me,  
 Because my enemy shall not rejoice over me.  
 But thou hast upheld me by reason of my innocence,  
 And hast established me in thy sight for ever.

Blessed be the Lord, the God of Israel,  
 From eternity to eternity, so be it, so be it.

have meditated evil. A matter of mischief is poured over him, they say, and he that lies down shall not rise again. Even my man of peace, in whom I trusted, (who) ate my bread, lifts the heel against me." The sentence beginning "a matter of mischief" is interpreted variously: 1. He is stricken with a mortal disease, and he will not rise from his bed of sickness. 2. He has been stained with a grievous crime, from which he will not be able to rise again (Kimchi, Münster, Vatable, Piscator, Muis, Mariana, Tigur, and others). 3. An extraordinary punishment has befallen him, from which he will never be freed. 4. The word of the devil they poured upon themselves (spoke to another). He who has slept (died), and will not rise again (St. Jerome). Symmachus and Aquila have similar versions. 5. Wickedness adheres to him (cleaves to every one of my enemies), and whoever lies down (overcome by them) will not rise again. This translation is too strained, and has found very few adherents (cf. Rosenmüller). The man of peace or the peace-man indicates him who continually saluted the psalmist with the kiss of peace and the phrase "peace be to thee," the customary form of salutation among friends in the East. The clause "who ate my bread" shows that the ties between the psalmist and his false friend had been most sacred. For the ancients esteemed hardly anything more inviolable than the obligations between the host and his guest. The figure in the closing line is taken from a horse which kicks his master and benefactor instead of serving him. Plato used the same figure of Aristotle after the latter had left his master and founded a new school (Diog. Laert. in Arist. l. 5; Ælian. l. 4, c. 9). Hitzig infers from the expression "peace-man" that Jeremias composed the psalm, and that it applies to that prophet (cf. Jer. xx. 10; xxxviii. 22). This is untenable from what has been said in the Introduction. Literally the passage refers to David (II. Kings ix. 11, 13; xix. 29), and at least typically to Christ betrayed by Judas. Cf. Matt. xxvi. 48 f. and John xiii. 18. From the fact that Jesus in this latter passage merely says "he that eateth bread with me shall lift up his heel against me," without adding "in whom I trusted," Hengstenberg erroneously infers that this latter clause is not applicable to Christ, and that consequently the psalm cannot be called simply Messianic.

## COROLLARY.

It follows from what has been said that the tenth verse of the psalm refers to the Messiah at least in a typical sense, since Jesus himself applied it to his betrayal by Judas, and since, on the other hand, David suffered a similar outrage at the hands of Achitophel. As to the rest of the psalm, nothing forces us to explain it as referring to the Messiah; still, the unity of the hymn and its appropriateness to the life of Jesus render the Messianic meaning of the whole very probable.

## Section II. Thirty Pieces of Silver.

Zach. xi.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—A storm of war bursts over the North and East of the land, filling the people's unworthy leaders with consternation (vv. 1-3).

For Jesus being on that occasion at table with his apostles naturally only quoted those parts of the psalm that had reference to the special circumstances. Logically, Hengstenberg might just as well have drawn his conclusion from the fact that Jesus did not quote the whole psalm. The "unjust word" which the enemies determined against the psalmist is by several Fathers understood as signifying the three accusations brought against Jesus before Pilate (Ambrose, Athanasius, Augustine, and others).

<sup>4</sup>But thou, O Lord. The prayer "raise me up again" has reference to the clause of the preceding stanza, "he that lies down will not rise up again." The expression "I will requite them" seems at first to clash with several forgiving sentiments of both the Old and the New Testament, e.g., Ps. vii. 5; II. Kings xix. 24; Prov. xx. 22; Matt. v. 39, 40. Some have thought that David intended only to manifest the falsehood of his enemies' statements; others have been of opinion that the words refer literally to the Messiah, to whom revenge belongs; others, again, explain the words as referring to punishment of the enemies in the interest of the cause which is represented by the psalmist. The last clauses of the psalm are regarded by many as a mere doxology added to this psalm, because it ends the first book of psalms according to their division in the Hebrew text. Others, however, regard the same sentences as part of the psalm.

An allegory follows, in which the prophet, representing Jehovah, takes charge of the people whom their own selfish and grasping rulers had neglected and betrayed; the pastor faithfully fulfils his duty, but the people turn against their shepherd (vv. 4-7). The shepherd therefore delivers his flock over to the power of the enemy, by which punishment a few only are converted (vv. 8-11). In order to subject his flock to another trial of their fidelity, the shepherd demands the wages for his services, and they offer him a paltry sum, the price of an ordinary slave (vv. 12-14). The prophet is then commanded to exhibit himself as a bad shepherd of his flock, as one who afflicts and destroys his sheep (vv. 15-17).

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* St. Jerome tells us that the Jews of his time endeavored to destroy the Christian argument based on this prophetic passage: The thirty pieces of silver they interpreted of the thirty commandments which they were obliged to observe, and of the thirty-six prohibitions which they were bound to respect, and thus to render to the "statuary," i.e., to God the creator of heaven and earth, the price of thirty pieces of silver. The Chaldee version agrees in this attempt with the Rabbinic writers: "and I said to them," it renders, "do my will; if not, cease! And the men did my will partially. Jehovah said unto me: Write an account of their deeds on a parchment, and throw it into the house of the sanctuary; throw it under the hand of the treasurer, because I have rendered my fear precious in their sight. And I wrote an account of their deeds, and I threw it into the house of the sanctuary of Jehovah, under the hand of the great treasurer." The falseness of this interpretation is so clear that we need not delay over it.

*b.* St. Matthew (xxvii. 9) applies the prophecy of Zacharias to the price at which Jesus was sold by his treacherous apostle. "Then was fulfilled," the Evangelist says, "that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the prize of him that

was prized, whom they prized of the children of Israel, and they gave them unto the potter's field, as the Lord appointed to me." The circumstance that the Evangelist here refers us to Jeremias instead of Zacharias has found various explanations. Omitting several other conjectures without impugning their probability, and rejecting the opinion of Schanz, that St. Matthew here committed an error of fact, as wholly unfounded and improbable, we adhere to the suggestion of Reinke, Grimm, and Knabenbauer, who are of opinion that the Evangelist insists on the fact that the fuller's field was bought, without emphasizing the circumstance of its exact price. The purchase of the field is prefigured in Jer. xxxii., while Zacharias insists on the exact price. Hence the Evangelist is right in referring us to the prophecy of Jeremias in his history of a fact which forms the fulfilment of both types, purchase and price. Cf. comment. an Matt. xxvii. 9.

The references to the patristic testimonies regarding the prophecy of Zacharias may be found in Kilber's *Analysis Biblica*, I. p. 520. As to the Rabbinic view of this prophecy, we have already seen that it was generally applied to thirty precepts; but Ber. R. 98 applies the thirty pieces of silver to thirty commands which the Messiah will give to Israel, so that even the Rabbinic writers acknowledge here a Messianic reference in the words of Zacharias.

#### ZACH. XI.

Open thy<sup>1</sup> gates, O Libanus, and let fire devour thy cedars. Howl, thou fir-tree, for the cedar is fallen, for the mighty are

<sup>1</sup> **Open thy gates, O Libanus.** *Explanations:* 1. The mention of Lebanon, Basan, and the Jordan suggests that this passage refers to some invasion of the Northern Kingdom—most probably to that related in IV. Kings xv. 29; I. Par. v. 26 (Speaker's Comment., Pressel, etc.). This explanation supposes the early composition of the second part of Zacharias, since the Assyrian invasion under Theglathphalasar (Tiglath-Pileser) is still so fresh in the memory of the prophet's contemporaries. We have already seen that this supposition does not rest on any solid argument (cf. chap. V. sect. 1).

2. The prophecy refers to the downfall of the enemies of the the-



laid waste ; howl, ye oaks of Basan, because the fenced forest is cut down. The voice of the howling of the shepherds, because their glory is laid waste ; the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

Thus saith the Lord, my God : Feed the flock<sup>2</sup> of the slaughter, which they that possessed slew, and repented not, and they

ocracy (Theod. of Mopsuest.), or to the ruin of the Seleucidæ (St. Ephrem). It appears from the whole context that the prophet announces a punishment rather than a victory for Israel. This explanation cannot, therefore, be admitted without doing violence to the context of the prediction.

3. There is no solid reason for disagreeing with the more common opinion, according to which the prophet refers to the national ruin of Israel by the hand of the Romans. The context appears to point clearly to this view ; for as the prophet depicts in ch. ix. the Greek era and in ch. x. the Machabean, so does he in ch. xi. predict the details of the Roman period. The fulfilment, too, leads us to apply the prophecy in this manner, since the Romans actually invaded the Holy Land from its northern side. Supposing, then, the correctness of this view, the prophetic words may again be variously understood. *a.* Many take the expressions of the prophecy symbolically, so that Libanus means the temple (Jerome, Vatable, a Lapeire, Menochius, Calmet, etc.), or the city of Jerusalem (Ribera, Sanchez); the cedars, the fir-trees, and the oaks signify the princes, the priests, and the people ; the lions are the kings ; according to Calmet, the trees signify the cities and towns surrounding the capital. It is true that similar symbols are found in the prophetic books of the Old Testament, but, on the other hand, kings and princes are nowhere simply called cedars and oaks. The passages Ps. xxxiii. [xxxiv.] 11; Eccclus. xiii. 19; Ezech. xxxviii. 13 do not prove the contrary, as Hitzig contends. Again, if we understand the passage symbolically, the figures are too confused to convey any clear and satisfactory meaning, and since there is no need at all for a symbolic explanation of the prophecy, we must adhere to the following opinion : *b.* Libanus, the cedars, the fir-trees, and the oaks are to be taken literally, but the howling attributed to the fir-trees must be understood figuratively. The future conqueror of Palestine will begin his course of destruction in the northern part of the country, proceeding from Libanus into the Jordan valley and to the capital of Judea (Knabenbauer, Schuster, etc.).

<sup>2</sup> **Feed the flock of the slaughter.** The prophet now describes the providence of God in regard to his chosen people represented under the symbol of a divinely constituted flock. It is the flock of slaughter because, even when the shepherd begins to take care of it, it suffers the most cruel treatment at the hands of its masters. These are divided into three classes: *a.* The possessors of the flock slay the sheep, and do not repent of it ; *b.* the sellers of the flock become rich by their transaction, and they bless the Lord for it ; *c.* the shepherds of the flock do not spare the sheep. These three classes of enemies shall be delivered up into the hands of their conquerors, and they

sold them, saying : Blessed be the Lord, we are become rich, and their shepherds spared them not. And I will no more spare the inhabitants of the land, saith the Lord. Behold, I will deliver the men, every one into his neighbor's hand, and into the hand of his king, and they shall destroy the land, and I will not deliver it out of their hand ; and I will feed the flock of slaughter-

shall not be delivered. Because God so wills it, and because the poor of the flock are sorely afflicted, and because the actual masters of the flock are to be rejected : "for this" (therefore) will the divinely appointed pastor take charge of the flock. He takes two rods, one called "Beauty" and one called "Cord," i.e., he intends to proceed in regard to the sheep in a twofold manner : kindly and lovingly towards the obedient ones of the flock, but severely and justly towards the disobedient and the refractory ones. Then the three masters, the possessors, the sellers, and the merciless shepherds are removed in the space of a month ; but instead of finding gratitude for his care, the faithful shepherd finds the souls of his flock varying in his regard, so that his own soul is straitened. He rejects the flock, allows pestilence and war and famine to do their work of destruction among the sheep, and the rod which signified his dealings of mercy in regard to the sheep he cuts asunder, so as to make void his covenant with them. Still, the poor of the flock understand that this misfortune befalls them through God's special providence.

*Explanations of the symbol :* 1. The divinely constituted shepherd is Jesus Christ : the flock of slaughter is the people of Israel variously oppressed by its internal and external enemies ; the three classes of oppressors specially mentioned are the princes, the priests, and the prophets. Jesus Christ cuts off these enemies, because in the space of thirty-three years he abolishes the Jewish kingship and priesthood, and the prophetic office ; his soul is straitened when he is rejected by the whole nation ; hence his covenant of mercy is made void, and his rod of mercy is cut asunder when Jerusalem is destroyed by the army of the Romans ; but even then the poor of the flock, the converts to Christianity, recognize that God's special providence is manifested in all this. Not insisting on some minor points of resemblance, this is substantially the explanation given by Ephrem, Cyril, Eusebius, Theodoret, Barhebræus, Sanchez, a Lapide, Vatable, Reinke, Loch, Trochon, Pressel, etc. There is a difference of opinion regarding minor details : Menochius and Gordon, e.g., identify the three shepherds with the three Machabean leaders ; in Pressel's work they are explained as three kings of Israel or Juda ; Tirinus applies their symbolic meaning to Jesus, James the son of Zebedee, and James the son of Alphaeus ; Jerome, Vatable, Reinke, etc., explain the first and second class of pastors of the conquering Romans, while the third class is composed of internal enemies of the Jewish nation. In a similar manner, there is a difference of opinion regarding the precise meaning of the "month" and of "the cutting asunder of the rod called Beauty." But it is plain that all these authors adhere to a substantially identical explanation.

2. Ephrem, Ribera, Sanchez, Sa, Mariana, Knabenbauer, etc., con-

ter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord ; and I fed the flock.

And I cut off three shepherds in one month, and my soul was straitened in their regard, for their soul also varied in my regard. And I said : I will not feed you ; that which dieth, let it die ; and that which is cut off, let it be cut off ; and let the rest devour every one the flesh of his neighbor. And I took my rod that was called Beauty, and I cut it asunder to make void my covenant,

tend that the symbol cannot be referred to the future, but must be explained of the past history of Israel. But while these authors agree as to this meaning of the symbol, they differ widely in their application of its detail : *a.* Jerome, Haimo, Rupertus, explain the rod called Beauty as signifying the blessing of all nations in Noe, while the rod called Cord is the vocation of the Hebrew people. The three shepherds are Moses, Aaron, and Mary ; the breaking of the rod called Beauty represents the divine dispensation by which all the Gentiles are permitted to live in idolatry. Others change this explanation so as to apply the rod called Beauty to the period before the deluge, the rod called Cord to the time of the written law. *b.* Knabenbauer believes that the constitution of the divinely appointed pastor signifies God's special care bestowed on the Jewish people at the end of the Egyptian captivity. The three shepherds are the external and the internal enemies of the people, and the breaking of the rod called Beauty applies to the time of the Babylonian captivity.

Omitting other explanations, it is certain that the details of the symbol find a clearer and more definite application if the shepherd is supposed to be Jesus Christ himself than if he is understood as representing God's providence over his chosen people in general. But, on the other hand, the context of the prophecy seems to require this latter interpretation. *α.* For it is certain that the prediction regarding the thirty pieces of silver refers to the betrayal of Jesus. Now, according to the text of the prophet, the breaking of the rod precedes the payment of the thirty pieces of silver, while according to the former explanation the opposite course is followed. *β.* Moreover, this order of the prophet is not a merely literary order, but it is the order of cause and effect. The demand for his wages on the part of the shepherd is occasioned by his rescinding his covenant, by his breaking the rod called Beauty.

But if we compare this inconvenience with the inconveniences of the historical application of the prophetic symbol, we find that it can be removed much more satisfactorily than the latter. Jesus may well be said to have broken the first rod when he repeatedly predicted the destruction of the nation and the temple after he had fully experienced the unwillingness of the Jews to receive him as their shepherd. And since this event may be justly regarded as the occasion of the payment of the thirty pieces of silver, the explanation may be brought into exact agreement with the prophet's order of events.

which I had made with all peoples. And it was made void in that day ; and so the poor of the flock that keep for me understood that it is the word of the Lord.

And I said to them : If it be<sup>3</sup> good in your eyes, bring hither my wages ; and if not be quiet. And they weighed for my wages thirty pieces of silver. And the Lord said to me : Cast it to the statuary, a goodly price that I was priced at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary. And I cut off my second rod

<sup>3</sup> If it be good in your eyes. The divinely constituted shepherd makes another attempt to bring his flock to the proper appreciation of his services. He demands his wages, leaving the sheep free to pay or not to pay, and to pay any amount at which they may value his labor. Since all this is left to their own discretion, they are, in a manner, forced to reflect on their obligations to their pastor, and to show outwardly the result of their inward meditation. Their resolution is soon taken : they offer their pastor the same sum which the law enjoins to pay for a slave who may have been killed by one's ox (Ex. xxi. 32). God considers that he himself has been valued at that sum, and commands, in consequence, that the money be cast in the temple to the statuary. Waiving for the present the exact meaning of the last phrase, we may follow the indignant shepherd on his way to the sanctuary, where he throws down the money and breaks the second rod, called Cord. The meaning of this rod must have been twofold : it bound the people to their God, and it bound the people to each other. The breaking of this rod signifies, then, that the people will no longer be God's own people, and that the internal union of the people will cease, so that all distinct nationality will disappear. As the breaking of the first rod meant, on the part of God, the withdrawal of his help against outward enemies, so the breaking of the second rod signifies that God will no more protect the nation from internal dissension.

A word must be added about the meaning of the phrase "to the statuary." 1. It means "to the treasurer" or "into the treasury." This signification is obtained by changing the yodh of the Hebrew word "yotser" into aleph (Syriac, Chaldee, David Kimchi, Hitzig, Ewald, Fürst, Pressel). 2. The phrase is proverbial, and signifies utter contempt, like the German "zum Henker" (Trochon, Keil). But, on the other hand, there is no vestige of any such proverb, and its use in the present context cannot be admitted, since the sentence "and I cast them into the house of the Lord to the statuary" would sound highly irreverent, according to this explanation. 3. "To the statuary" really means to a place of abomination in the valley of Hinnom (Sanchez). But this view is excluded for the same reasons for which we rejected the foregoing opinion. 4. The sum is to be thrown to "the statuary" in order to express contempt for the smallness of the wages ; the shepherd implicitly says to those who pay him, that the wages are fit for a pastor formed out of mud by the statuary. This explanation is too far-fetched : the action of the pas-



that was called a Cord, that I might break the brotherhood between Juda and Israel.

And the Lord said to me : Take to thee yet the instruments<sup>4</sup>

tor could hardly have been interpreted in this definite manner by those who had paid him the wages. 5. The Hebrew word "yotser" means both former (maker) and statuary. St. Jerome has translated it in the latter meaning, though he explains it also in the former sense, referring the word to God himself, the former and maker of all (cf. Ps. xxxii. [xxxiii.] 15; xciii. [xciv.] 9; Is. xlv. 7; Jer. x. 16; xxxiii. 2; li. 19; Am. iv. 13; vii. 1, etc.). The meaning of the whole clause, is therefore : Cast it (the money) before God, that he may judge whether it is the proper reward for thy work. As in other prophecies, so here, the symbol has been literally fulfilled in the person of Jesus Christ and his relation to the Jewish priesthood. The money was both thrown into the temple and given to the statuary in exchange for the field which was to be a burying-ground for the strangers.

<sup>4</sup> **Take to thee yet the instruments of a foolish shepherd.** We must say first a word about the symbol, and then about its application. 1. The prophet, having divested himself of his office as a good shepherd, is bidden to assume the opposite character of a bad pastor, to signify the approaching reign of an evil ruler. The character of the bad shepherd is graphically described in the sentence that follows : he does not care for the forsaken, nor gather together those that have strayed, nor heal the wounded, nor properly feed the sound ones, and the fatlings of the flock he slaughters and consumes, even down to their hoofs. But the faithless shepherd shall not remain free from punishment : with his arm and his eye he should have protected the flock ; therefore he shall be mutilated as to his eye and his arm in punishment for his neglect.

2. Applications of the symbol : *a.* The bad shepherd signifies the Romans and their future rule over Palestine (Calmet, Keil, etc.). But the Romans are nowhere represented as the shepherds of the Jewish people, and the Roman empire did not perish in consequence of the harsh treatment which the Jews received from Rome. *b.* The bad shepherd represents the impious rulers about the time of the Machabees (Sanchez). But at that time the brotherhood between Juda and Israel was not broken—a calamity foretold to follow the payment of the wretched wages to the good pastor. *c.* The foolish shepherd represents antichrist and him alone (Jerome, Cyril, Theodoret, Rupertus, Sa, etc.). But it must be kept in mind that the prophet here predicts the calamity which he describes in the opening verses of the chapter in general terms. And as we have applied the predicted calamity to the catastrophe brought about by the Roman conquest, it follows that we cannot refer the foolish shepherd to the person of antichrist. *d.* The foolish shepherd represents all those bad rulers that held sway over the Jews after the time of the prophet Zacharias. It is true that some writers apply it more to the one, others to the other, special ruler; but nearly all include antichrist either as the anti-type or as the fitting culmination of the series (a Lapide, Patrizi, Reinke, Loch, Trochon, etc.).

of a foolish shepherd. For behold, I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs. O shepherd and idol, that forsaketh the flock ; the sword upon his arm, and upon his right eye ; his arm shall quite wither away, and his right eye shall be utterly darkened.

## COROLLARY.

The prophet here foretells the national ruin of the Jews as a consequence of the rejection of the good shepherd. Cf. Dan. ix. 26.

## CHAPTER III.

## THE AGONY. PS. LIV. (LV.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—Prof. Bickell divides vv. 2–20a into seven stanzas, each containing six heptasyllabic lines; vv. 20b–24 he divides into six stanzas (three of which are incomplete), each containing four alternately heptasyllabic and pentasyllabic lines. The learned Professor endeavors to establish his division of the psalm on other than metrical grounds. According to him, the psalmist cannot be supposed to return in the latter part of the psalm to complaints and exhortations to trustfulness, after he has passed in the first part from complaint to an invocation of the divine vengeance and a firm hope in God's help. Again, in the latter part the psalmist does not address the unfaithful friend whom he addresses in the first part. Cheyne (p. 156) remarks: "But what if in the text to which this whole passage [vv. 20b–23] must once have belonged, and which doubtless described the character and doings of the ungodly, v. 20b stood at the close of the section?" Here too it is, therefore, supposed that the portion which Prof. Bickell separates from the first part constituted originally an independent piece of literature. According to the Speaker's Commentary, vv. 1–8 describe the psalmist's bitter anguish and earnest longing for deliverance from his slanderers and enemies; vv. 9–23 contain alternate imprecations and prayers and vivid pictures of an approaching insurrection. We shall see Le Hir's division

after considering the question of the authorship of the psalm.

**2. AUTHORSHIP OF THE PSALM.**—*a.* Hitzig attributes the psalm to Jeremias, pointing to the flight into the wilderness (Jer. ix. 2), and the possibility that Pashur may have been an early friend. De Wette and Hupfeld have advanced most obvious objections against this hypothesis, and it appears strange that any should fail to recognize the adaptability of the psalm to the history of David.

*b.* The title, the contents, and the sentiments of the psalm render it certain that David must be regarded as its author.

1. The title is rendered in our version "unto the end, in verses, understanding for David." We have already seen the proper meaning of these clauses: "Unto the end" has been explained in the Introduction to psalm viii. as meaning "to the leader of the choir;" "understanding" is explained in the Introduction to Ps. xlv. (xlv.) as signifying either "a didactic poem" or "a poem that is somehow artificially connected." The clause rendered "in verses" literally signifies "on stringed instruments." We cannot determine what kind of stringed instruments are meant, for "neginoth" is a generic term. Finally, what is rendered "for David" is in Hebrew the expression which we have repeatedly explained as indicating the author of the psalm. The whole title therefore reads: "To the leader of the (players on) stringed instruments; a didactic poem by David."

2. The contents of the psalm are not less explicit in pointing to David as its author. In vv. 3-6 David explains to God his deadly fear of Absalom; in vv. 7-9 he expresses his desire for the desert in order to find rest from the tumultuous tempests of the city; in v. 10a David prays that God may create a still greater confusion in the plans of his enemies; in vv. 10b-12 the author sees Jerusalem filled with and beset by violence and perfidy; in vv. 13-15 the treason of Achitophel, the faithless friend, is described; in v. 16 David asks for the destruction of his enemies; in vv. 17-19a David expresses his trust in God



and his assurance of being heard; in vv. 19b-22 he returns to a description of the number and fury of his enemies; finally, he trusts in God and predicts the ruin of his enemies. A glance at the history of David as it is portrayed in the books of Kings will show the exact agreement between the life of David and the particular incidents mentioned in the psalm. 3. That the sentiments expressed in the psalm are those we naturally expect in king David will appear in the text and its explanation. *a.* Patrizi finds the style of the psalm too obscure and complicated to befit a production of David; still, this characteristic of style is not so extraordinary as to render David's authorship improbable. David does not hesitate to use an abrupt manner of speaking when his feelings require it; and in the present psalm the feelings of David are moved more deeply than in many of his other inspired songs. *b.* The other exceptions advanced against David's authorship are of less weight. According to II. Kings xxiii. 34 and I. Par. iii. 5, Bethsabee appears to be Achitophel's granddaughter; hence our opponents think it unlikely that David should have so inveighed against Achitophel's treason, since the latter was only revenging the honor of his family in his defection from David. *a.* But in the first place, this relationship between Bethsabee and Achitophel is by no means so clearly established as our opponents pretend. *β.* Again, if Achitophel had become David's friend and adviser after his sin with Bethsabee, he had no right to abuse the sanctity of friendship and counsellorship in order to satisfy the cravings of private vengeance. David was, therefore, fully justified in his indignation against the faithless friend and the treacherous counsellor. *c.* Finally, it is urged against David's authorship that the psalmist was in the city and desired to flee into the desert, while David in the trouble caused by Absalom was outside the city. *α.* It is not true that the speaker in the psalm must necessarily be conceived as being within the city proper; and though David was out-

side the city at the approach of Absolom and at the time of Achitophel's treason, he was so near the city that he was in constant fear of a pursuit on the part of his rebellious son. *β.* Patrizi, who denies David's authorship on the ground of the psalm's non-Davidic style, still grants the exact agreement of the psalmist's situation with the history of David, and therefore supposes that the psalm has been composed by a contemporaneous author who commemorates the misfortune of the theocratic king.

**3. MESSIANIC CHARACTER OF THE PSALM.**—*a.* The reference of the psalm to the Messiah follows, in the first place, from the fact that king David is the type of the Messianic king, not merely in his glory and power, but also in his suffering and tribulation. And since the keenest suffering of David consisted in the rebellion of his son Absolom, this very rebellion together with its accompanying circumstances is aptly regarded as the type of Christ's rejection and betrayal. *b.* But, in the second place, the psalm describing the inward sufferings occasioned by Absolom's rebellion and by Achitophel's treason has been generally considered in the patristic writings as a typical description of Christ's own mental anguish at the time of his passion. The references to the testimonies of the Fathers may be found in Kilber's *Analysis Biblica*, ed. II. ii. 49.

#### LIV. (LV.)

Hear, O God !<sup>1</sup> my prayer,  
And despise not my supplication ;  
Be attentive to me and hear me,  
I am grieved in my exercise and am troubled  
At the voice of the enemy,  
And at the tribulation of the sinner.

<sup>1</sup> **Hear, O God, my prayer.** The Hebrew text reads in this stanza : " Hear, O God, my prayer, and hide not thyself from my beseeching ; be attentive to me and hear me. I wander in my moaning [or I mourn in my complaint], and I groan aloud [or make a noise], on account of the sound [of the revilings] of the enemy and because of the cries of the ungodly." Every word suits the condition of David

For they have cast<sup>2</sup> iniquities upon me,  
 And in wrath they were troublesome to me ;  
 My heart is troubled within me,  
 And the fear of death is fallen upon me ;  
 Fear and trembling are come upon me,  
 And darkness hath covered me.

And I said : Who will give<sup>3</sup> me wings  
 Like a dove, and I will fly and be at rest ?  
 Lo, I have gone far off flying away,  
 And I abode in the wilderness ;  
 I waited for him that hath saved me  
 From pusillanimity of spirit, and a storm.

Cast down,<sup>4</sup> O Lord, *and* divide their tongues,  
 For I have seen iniquity and contradiction in the city ;  
 Day and night shall iniquity surround it upon its walls,  
 And in the midst thereof are labor,  
 And injustice ; and usury  
 And deceit have not departed from its streets.

before his flight ; the threats of the conspirators become louder than before ; they had long watched him, and now they speak out and accuse the king of deep iniquity. The psalmist feels inwardly as if driven hither and thither by an impulse violent as that of an animal which has broken loose.

<sup>2</sup> **For they have cast iniquities.** We might render the original thus: "For they cast iniquities upon me, and in wrath do they persecute me. My heart is tormented within me, and the terrors of death have befallen me. Fear and trembling have come upon me, and horrible dread overwhelms me."

<sup>3</sup> **Who will give me wings.** The Hebrew text reads in this stanza: "And I said: Who will give me the wings of the dove [that] I may fly away and be at rest ? Behold, I would fly away and abide in the wilderness [Selah]. I would wait for him that is my deliverer from the windy storm and the tempest." Some translate the last part of the stanza: "I would hasten my escape more swiftly than stormy wind and tempest." Cf. II. Kings xv. 14. But the haste of the flight is sufficiently indicated in the first words of the psalmist in which he desires the wings of a dove.

<sup>4</sup> **Cast down, O Lord, and divide.** The Hebrew text reads: "O Lord, confound and divide their tongues [their counsel, or perhaps there is allusion to the tower of Babel]; for I behold violence and strife in the city [of Jerusalem]. Day and night they make their rounds on the walls thereof [or day and night do violence and strife surround its walls]; trouble and mischief are in the midst thereof; engulfing ruin is in its midst, deceit and guile depart not from its forum." The

For if my <sup>6</sup> enemy had reviled me, I would verily have borne  
*with it*;

And if he that hated me had spoken great things against me,  
I would perhaps have hid myself from him ;  
But thou a man of one mind, my guide and my familiar,  
Who didst take sweet meats together with me,  
In the house of God we walked with consent.

Let death <sup>6</sup> come upon them,  
And let them go down alive into hell ;  
For there is wickedness in their dwellings  
In the midst of them.

But I have cried to God,  
And the Lord will save me.

Evening,<sup>7</sup> and morning, and at noon I will speak and declare,  
And he shall hear my voice ;  
He shall redeem my soul in peace from them that draw near to  
me,

forum of the East was the courtyard, adjoining the vaulted passage of the city-gate. It was devoted alternately to gossip, traffic, and judicial business. Violence and strife are compared to watchmen on the walls ; only instead of keeping watch against the enemy, they watch for iniquity.

<sup>5</sup>For if my enemy had reviled me. The Hebrew text reads : " For it is not an enemy who insults me—that I might well bear ; it is not one that hates me who is insolent towards me—from him I might well hide myself. But it is thou, a man of my rank, my associate and my familiar friend ; together we had sweet intimacy, and walked to the house of God in a throng." Even those writers who contend that in the preceding part of the psalm the inspired author has in view a collection of enemies rather than a single individual, grant that an individual enemy is here referred to. The psalmist's review of the past is a melancholy one. He remembers that at home and in society he was the constant companion of his betrayer. The sentiment here expressed resembles that of Job xix. 19.

<sup>6</sup>Let death come upon them. Hebrew reading : " Let death guilefully swallow them up ; let them go down alive into hell [Sheol, the grave, the place of those who die impenitent]. For wickedness is in their dwelling, [abomination] in their midst. As for me, I will call upon God, and the Lord shall hear me." It must, however, be added that the first part is more properly considered as a prediction than as a wish, the psalmist prophesying the sudden death and outward impenitence of his foes. Achitophel's sad end—he hanged himself when the counsel of Chusai was followed in preference to his own—is too well known to need further mention.

<sup>7</sup>Evening and morning and at noon. Hebrew text : " Evening and



For among many they were with me.  
 God shall hear,  
 And the Eternal shall humble them.

. . . . .  
 For there<sup>8</sup> is no change with them,  
 And they have not feared God.

. . . . .  
 He hath stretched forth his hand to repay,  
 They have defiled his covenant.

They are<sup>9</sup> divided by the wrath of his countenance,  
 And his heart hath drawn near ;  
 His words are smoother than oil,  
 And the same are darts.

Cast thy<sup>10</sup> care upon the Lord,  
 And he shall sustain thee ;  
 He shall not suffer  
 The just to waver for ever.

morning and at noon will I muse and moan, and he heard my voice. He hath set free my soul in peace, that they may not come near me, for in great numbers have they been against me. [God] will hear and answer them, he that sitteth from eternity [from of old]." The psalmist knows where to find the strength he needs after his long outburst of anguish and trouble. He will call on Jehovah, and his Lord will surely grant the help necessary to support him in affliction.

<sup>8</sup> For there is no change with them. We cannot here think of a merely local or physical change, as some writers have suggested ; the change which is said to be absent from the king's enemies is a moral change; they have not been converted from their wickedness. The faithless friend is more minutely described in the following sentence : "He has laid his hands upon those at peace with him, and he has desecrated his covenant."

<sup>9</sup> They are divided by the wrath of his countenance. These and the following clauses down to "his words" are not in the Hebrew text. We may interpret the passage, so far as it is contained in the Hebrew text, in this manner: His mouth is smoother than butter, but his heart is all war. His words are softer than oil, and yet they are drawn swords. The figure in which the mouth is called smooth, because it readily pours forth smooth words, needs no further explanation.

<sup>10</sup> Cast thy care upon the Lord. The psalmist appears to encourage

But thou, O God, shalt bring them down  
 Into the pit of destruction ;  
 Bloody and deceitful men  
 Shall not live out half their days.

. . . . .  
 . . . . .  
 . . . . .  
 But I will trust in thee, O Lord.

## COROLLARY.

It follows from what has been said that the psalm applies to the agony and anguish of Jesus Christ only in its typical sense. But here two more considerations must be added: *a.* There is a striking resemblance between David's treacherous friend and the treacherous apostle: both hanged themselves in a fit of despair. *b.* Though the direct typical meaning of the psalm points to Judas, still Judas was in his turn only a symbol of all those faithless friends of Christ who sell their divine master—often at a price less than that paid to Judas. Since Jesus bore in his agony in the garden of Gethsemani the pain of soul caused by all these acts of foul treason, the psalm is rightly regarded as expressing the intense affliction of our divine Redeemer in his hour of agony.

himself with this proverbial saying, in which supreme confidence in God's goodness is recommended to the sufferer and the afflicted. For the Lord will not allow his righteous to suffer always; in his own time he will cast the wicked and the oppressor into the pit of the grave, so that many of them die in the flower of their youth. An assurance of his confidence in God's providence ends the psalmist's prayer.

## CHAPTER IV.

## THE CAPTURE.

## Section I. Pursue and Take Him.

Ps. lxx. (lxxi.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—Prof. Bickell divides the psalm into nine stanzas, each containing six heptasyllabic lines. It must, however, be noted that the learned writer in his analysis of the psalm omits vv. 1–3, because he considers them as a mere repetition of Ps. xxx. (xxxi.) 2–4a. Besides this argument for the omission of the stated verses, the Professor appeals to the following considerations: *a.* If vv. 1–3 be regarded as authentic, there is a needless repetition of the same sentiments after v. 4. *b.* The author of Ps. lxx. makes use indeed of previous writings, but he never merely copies the works of his predecessors. Now the learned author contends that vv. 1–3 of the psalm here under discussion are a mere repetition of Ps. xxx. 2–4a. For, the slight differences between the text of the former and of the latter psalm the author attributes to the errors of the scribes. In the LXX. there is only one difference between the beginning of Ps. xxx. (xxxi.) and that of Ps. lxx. (lxxi.). As to its line of thought, the psalm may be divided into two parts: *a.* In vv. 1–11 the author prays for deliverance, and describes his sufferings and his hopes grounded on God's past mercies. *b.* In vv. 12–24 the author promises thanksgiving and praise for the triumph over his enemies which he confidently anticipates as the result of his prayers.

**2. AUTHOR OF THE PSALM.**—*Opinions*: *a.* David is the author of the psalm. *Reasons*: 1. Though the psalm has no inscription in the Hebrew text, still it has in the LXX. version the title “a psalm for David. Of the sons of Jonadab, and the former captives.” This title is surely based on an ancient tradition of the Synagogue, and since the phrase “psalm for David” commonly denotes authorship, it follows that tradition must have attributed the psalm to the royal psalmist. 2. Again, the thoughts and the development of the psalm agree with the style and the history of David. In vv. 17, 18 he prays to God for deliverance in his old age, and in v. 21 he hopes for still greater glory than he had already received. This agrees with the trials of David at the time of Absalom’s rebellion, when the old father had to seek a safe place from the persecution of his young and undutiful son (cf. Le Hir). But as these reasons are not conclusive, the opinion is not generally received.

*b.* The psalm is the work of the Rechabites. *Reasons*: 1. The very title found in the LXX. version reads “of the sons of Jonadab, and the former captives” (cf. Jer. xxxv.). Now the sons of Jonadab, are the Rechabites who were dragged into captivity during the first invasion of Nabuchodonosor. 2. Even those authors who contend that David is the author of the psalm grant that the sons of Jonadab added the verses 20–24, since they appear to refer clearly to the first captivity. 3. Again, the style of these verses evidently belongs to the time after the prophet Isaias; for God is called “the Holy One of Israel,” a divine name that does not seem to have been used before the time of Isaias. 4. Finally, there are too many citations of former psalms (xxi., xxx., xxxix., etc.) in this inspired song to be derived from a Davidic authorship. The sentiments and thoughts, it is true, are on the whole those of the royal psalmist; but the later writer may have adopted them from the Davidic productions. Without claiming absolute certainty for our opinion, we believe



that the greater probability favors the Rechabite authorship of the psalm.

**3. MESSIANIC CHARACTER OF THE PSALM.**—*a.* Since both king David and the people of Israel are types of the Messias, it is not hard to see that the psalm in its typical sense refers to the suffering of the Messias. *b.* The Fathers too have understood the typical sense of the psalm in this manner; the more important references to the patristic writings on this subject may be found in Kilber's *Analysis Biblica*, ed. II. ii. 59.

### PS. LXX. (LXXI.).

In thee, O Lord, have I hoped; let me never be put to confusion;  
Deliver me in thy justice and rescue me,  
Incline thy ear unto me and save me,  
Be thou unto me <sup>1</sup> a God, a protector, and a place of strength,  
That thou mayst make me safe;  
For thou art my firmament and my refuge.

Deliver me, O my God, out of <sup>2</sup> the hand of the sinner,  
And out of the hand of the transgressor of the law and of the unjust;  
For thou art my patience, O Lord,  
My hope, O Lord, from my youth;  
By thee have I been confirmed from the womb,  
From my mother's womb thou art my protector.

Of thee shall I continually sing,  
I am become unto many as a wonder;  
But thou art a strong helper.

<sup>1</sup> **Be thou unto me a God.** We may explain the Hebrew text of this passage thus: "Be thou unto me an asylum rock, a fortified house, that thou mayest save me; for thou art my high crag and my fortress."

<sup>2</sup> **Out of the hand of the sinner.** We may paraphrase the passage thus: My God, deliver me from the hand of the ungodly, from the grasp of the unjust and the violent man. For thou art my hope, O Lord Jehovah, my confidence from my youth. On thee have I been stayed from the birth, thou art he that loosed me from my mother's womb, of thee is my praise continually. The application to either king David or the captive people is so clear that it needs no further elucidation.

Let my mouth be filled with praise,  
That I may sing thy glory,  
Thy greatness all the day long.

Cast me not <sup>3</sup> off in the time of old age,  
When my strength shall fail, do not thou forsake me ;  
For my enemies have spoken against me,  
And they that watched my soul have consulted together.  
Saying : God hath forsaken him, pursue and take him,  
For there is none to deliver him.

O God, be not thou far from me,  
O my God, make haste to my help ;  
Let them be confounded and come to nothing  
That detract my soul ;  
Let them be covered with confusion and shame  
That seek my hurt.

But I will <sup>4</sup> always hope, and will add to all thy praise  
My mouth shall show forth thy justice,  
Thy salvation all the day long.  
Because I have not known learning,  
I will enter into the powers of the Lord ;  
O Lord, I will be mindful of thy justice alone.

<sup>3</sup> **Cast me not off.** Paraphrase : Cast me not away in the time of old age, forsake me not when my strength fails me ; for my enemies speak concerning me, and they that watch my soul take counsel together, saying : God hath forsaken him, set on, and seize him, for there is none to deliver. Though the old age appears at first sight to apply rather to a person than to a collection of persons, still it is applicable to both alike, since the nation too may be conceived as growing old in strength and resources against its political enemies. Christ's enemies used nearly the same language, when they insulted him in his state of humiliation and suffering.

<sup>4</sup> **But I will always hope.** Paraphrase : But as for me, I will hope in thee continually, and will add to all thy praise. My mouth shall rehearse thy righteousness, yea, thy salvation all the day long, for I know not the numbers thereof. I will show the valiant acts of the Lord Jehovah, I will celebrate thy righteousness, even thine only. We must notice here the difference between the paraphrase and the common rendering, "because I have not known learning." The word "*literatura*" of the Vulgate, which is rendered "letters" in our version, literally signifies the office of scribe or registrar. The psalmist indicates, therefore, that the acts of divine mercy and salvation are so numerous that he does not know their number as it is recorded in the annals of the nation.

Thou hast taught me, O God, from my youth,  
 And till now I will declare thy wonderful works ;  
 And unto old age and gray hairs,  
 O God, forsake me not ;  
 Until I show forth thy arm to all<sup>5</sup> the generation  
 That is to come, thy power.

And thy<sup>6</sup> justice, O God, even to the highest  
 Great things thou hast done ;  
 O God, who is like to thee ?  
 How great troubles hast thou showed me, many and grievous,  
 And turning thou hast brought me to life,  
 And hast brought me back again from the depths of the earth.

Thou hast multiplied thy magnificence,  
 And turning *to me* thou hast comforted me ;  
 I will also give praise to thee,  
*I will extol* thy truth with the instruments of psaltery ;  
 O God, I will sing to thee with the harp,  
 Thou holy one of Israel.

My lips shall greatly rejoice, when I shall sing to thee,  
 And my soul which thou hast redeemed ;  
 Yea and my tongue also shall meditate  
 On thy justice all the day ;  
 When they shall be confounded and put to shame  
 That seek evils to me.

#### COROLLARY.

We have already stated that the psalm is Messianic only in its typical meaning. But though the literal sense of

<sup>5</sup> To all the generation that is to come. It is better to translate: "until I show forth thy arm to the coming generation, unto all that are to come thy power."

<sup>6</sup> And thy justice, O God. Paraphrase: And thy justice, O God, unto high heaven, and the great things thou hast done; God, who is like unto thee? Thou who hast made us see troubles, many and sore, wilt revive us again and bring us up again from the abysses of the earth. The Hebrew marginal reading substitutes "hast made me see" instead of "hast made us see." The change from the singular to the plural in the person speaking seems to have offended the Jewish critics. But in point of fact the plural of this passage contains the real key to the character of the person speaking.

the psalm refers to the time before Christ, it should be noted that even its typical fulfilment includes at least partially a verification of the very letter. Besides, the sufferer's great trials lead to his real and lasting glory and his fullest happiness—a striking circumstance in all the prophecies referring to the passion of the Messias.

## Section II. They Will Hunt After the Soul of the Just.

Ps. xciii. (xciv.).

### INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—According to the analysis of Prof. Bickell, the psalm consists of twelve stanzas, each of which contains four heptasyllabic lines. The learned author is in doubt whether the tenth verse of the psalm, as we have it now, is incomplete, or whether the eleventh verse should be wholly omitted as a prosaic gloss. If this latter conjecture be admitted, the psalm numbers twenty-two verses, and may be classed among the alphabetized pieces of sacred poetry. The poem contains general threats against the wicked: in vv. 1–7 they abuse their power; in vv. 8–11 they flatter themselves that God does not notice their evil deeds; in vv. 12–15 the hope of the oppressed is described; and in vv. 16–23 their deliverance is celebrated.

**2. AUTHORSHIP OF THE PSALM.**—*a.* The psalm was written by David. *Reasons:* 1. Though the Hebrew text has no title, the LXX. version reads “a psalm for David himself, on the fourth day of the week.” The second part of the superscription points to the liturgical use of the psalm in the temple, and this testimony is confirmed by the Jewish tradition as preserved in the Talmud. In fact the tradition adds the reason why this psalm was reserved for the fourth day of the week: it treats of God's vengeance on the wicked, and these latter are especially those



who worship the sun, the moon, and the stars, all of which were created on the fourth day of the week. But it is the first part of the title that interests us especially for the present. In the course of this work we have seen repeatedly that the phrase "a psalm for David" really means "a psalm of David" or "written by David." 2. The psalm fits well into the time of David's persecution by Saul and the adherents of the tribe of Benjamin. For in vv. 8-10 the psalmist addresses "the senseless" among his own people; on the same occasion there were slain a number of widows and fatherless (v. 6), if we may trust the contention of Schegg; and the throne of Saul may well be termed a "seat of iniquity" (v. 20).

b. The psalm refers to the persecution of Antiochus Epiphanes (Olshausen, Patrizi), or to the Persian oppression (Delitzsch), or to the Chaldean inroad (Hengstenberg), or, finally, to the difficulties indicated by Is. i. 23; x. 2 (Thalhofer, Elliott, Jennings, Lesêtre). *Reasons*: 1. The psalm complains of the exactions of the judges and the princes; now David could not have written such complaints either at the time when Saul still reigned, for he was no tyrant, or at the time of Absalom's rebellion, for he professed to administer justice more faithfully and promptly than his royal father had done. 2. Besides, the enemies of whom the writer treats in vv. 8-10 appear to belong to foreign nations, and not to Israel itself. Hence, the occasion must have been some such public calamity as was brought on the Israelites by the Persians, the Chaldeans, or by king Antiochus. It must be added here that those who refer the psalm to the situation described in Is. i. 23; x. 2, deny that the enemies of whom the psalmist treats are foreigners; on the contrary, they insist on their belonging to the Israelite nation. And since they admit the first argument advanced against the Davidic authorship, they have recourse to the peculiar view advocated by Lesêtre and his adherents.

While the arguments advanced for the early origin of

the psalm on the one hand, and for its late composition on the other, are not conclusive, yet they are solid enough to merit serious reflection. Though granting the probability of the view which defends the Davidic origin of the psalm, we believe that the other opinion is defended by better arguments.

**3. MESSIANIC CHARACTER OF THE PSALM.**—*a.* Since the Jewish people typified Christ, it cannot be denied that an institution so important as the judicial office in the Synagogue is typically connected with those who sat in judgment on Jesus Christ. If, then, the psalm may be considered as a general prediction of the unjust judges in their proceedings against the Church, it must surely apply with much more reason to the judges of Christ himself. *b.* This Messianic reference of the psalm is confirmed by its position in the psalter. Its connection with the preceding psalm, which is evidently Messianic, is probably the following: The prediction of the Messianic reign in Ps. xcii. suggests the earnest prayer for the hastening of his coming for the purpose of taking vengeance on his enemies and avenging the blood of his servants (Ps. xciii. ; cf. Apoc. vi. 10; Deut. xxxii. 35, 41, 43).

PS. XCIII. (XCIV.).

The Lord is the God to whom revenge belongeth,  
The God of revenge hath acted <sup>1</sup> freely;  
Lift up thyself thou that judgest the earth,  
Render a reward to the proud.

How long shall the wicked, O Lord,  
How long shall the wicked make their boast?  
*How long* shall they utter and <sup>2</sup> speak wrong things,  
*How long* shall all the workers of iniquity talk?

<sup>1</sup> **Acted freely.** Instead of this phrase we read in the original text "shine forth," i.e., come forth in all the splendor of thy majesty. This is the language commonly used in the theophanies (cf. Ps. xlix. [1.] 2).

<sup>2</sup> **How long shall they utter and speak wrong things.** It is more cor-

Thy people,<sup>3</sup> O Lord, they have brought low,  
And they have afflicted thy inheritance;  
They have slain the widow and the stranger,  
And they have murdered the fatherless.

And they have said : The Lord shall not see,  
Neither shall the God of Jacob understand;  
Understand,<sup>4</sup> ye senseless among the people,  
And, you fools, be wise at last.

rect to render, "They belch out, they utter arrogant things, they carry themselves proudly, all the workers of haughtiness."

<sup>3</sup> Thy people, O Lord. Paraphrase : they crush thy people, O Lord, they afflict thy inheritance ; they slay the widow and the stranger, they murder the orphan. Cf. I. Kings xxvii. 9. It is perplexing to see that the defenders of the psalm's reference to Israel's domestic enemies as well as the assertors of its reference to external foes claim this passage as a confirmation for their respective positions. The latter writers point out that this practice is wholly against the Levitical law (Lev. xxiv. 21, 22) and that it supposes the callous indifference of foreign tyrants, while the former contend that foreign oppressors would have no motive for slaying the stranger and the fatherless, and that "Jah" and "the God of Jacob" are not words familiar to foreigners. It may be true, however, that the speaker considers "Jah" only as one of the many tribal gods of the descendants of Jacob, and thus stamps himself as a stranger.

<sup>4</sup> Understand, ye senseless. First a word about the persons addressed, then about the address itself. 1. According to those who apply the psalm to Israel's internal enemies the persons here addressed are the tyrannical enemies themselves, while the interpreters who refer the psalm to the external enemies of the Jews see in these words an address to the persons oppressed. In the former view, the passage contains an exhortation to the oppressors to proceed more conscientiously in their dealings with their fellow-citizens and the strangers dwelling in their midst, while according to the second view the passage is an encouragement for the poor sufferers, directing their thoughts to an ever-watchful providence, and to a future retribution. But in either case the "senseless among the people" are Israelites. The phrase "senseless among" has the superlative meaning "most senseless" or foolish. It is hard to understand why God should call those that are oppressed "foolish" or "most senseless," and from this point of view it is more probable that they are domestic enemies.

2. As to the psalmist's address to the "senseless among the people," it is an argument *a fortiori*. First, it infers from the physical perfection of the body which God has given man that God has the faculties of knowledge in a much higher manner ; secondly, it infers from the fact that God punishes the wicked among the Gentiles the certainty of a much severer punishment of the Jewish transgressors. The whole address is an answer to the words, "The Lord shall not see, neither shall the God of Jacob understand" (cf. Ezech. xxi. 36 ; Is. xl. 7 ; xlii. 5).

He that planteth the ear, shall he not hear ?  
 Or he that formed the eye, doth he not consider ?  
 He that chastiseth nations, shall he not rebuke,  
 He that teacheth man knowledge ?

. . . . .  
 . . . . .

The Lord knoweth the thoughts of men  
 That they are vain.

Blessed is the man whom thou shalt instruct, O Lord,  
 And shalt teach him out of thy law,  
 That thou mayst <sup>5</sup> give him rest from the evil days,  
 Till a pit be dug for the wicked.

For the Lord will not cast off his people,  
 Neither will he forsake his own inheritance,  
 Until justice be turned <sup>6</sup> into judgment ;  
 And they that are near it are all the upright in heart.

Who shall <sup>7</sup> rise up for me against the evil doers ?  
 Or who shall stand with me against the workers of iniquity ?  
 Unless the Lord had been my helper,  
 My soul had almost dwelt in hell.

If I said : My foot is moved,  
 Thy mercy, O Lord, assisted me;

<sup>5</sup>That thou mayst give him rest. In the preceding passage the psalmist drew divers inferences from the arguments which he opposed to the doubters of God's effective providence. Now he points to the end of both the wicked and the good : the latter shall find their well-merited rest, the former shall fall into the pit. Though the sentence against the evil-doers is not always executed very speedily, their doom is so inevitable that the inspired writer represents it as a matter of course, "till a pit be dug for the wicked" (cf. Ps. ix. 15; xxxiv. (xxxv.) 7, 8; Prov. xxviii. 10; Eccles. viii. 11).

<sup>6</sup>Until justice be turned into judgment. Paraphrase : Judgment shall again be given according to the principles of justice, and all the upright in heart shall follow it. The reign of injustice is therefore not to last for ever, but righteousness shall eventually triumph over present injustice, and then all honest-hearted men shall rejoice in the attainment of that which they have long yearned after.

<sup>7</sup>Who shall rise up for me. This passage contains the psalmist's silent fears, and gives also the source of his divine trust. His distress is so great that he would be snatched away into the silence of the grave (our version renders "hell") if the Lord were not his helper. But the mercies of the Lord assist him as often as he says : My foot is moved.



According to the multitude of my sorrows in my heart,  
Thy comforts have given joy to my soul.

Doth the<sup>s</sup> seat of iniquity stick to thee  
Who framest labor in commandment?  
They will hunt after the soul of the just,  
And will condemn innocent blood.

But<sup>d</sup> the Lord is my refuge,  
And my God the help of my hope;  
And he will render to them their iniquity; and in their malice  
He will destroy them, yea, the Lord our God will destroy them.

### COROLLARY.

The thorough knowledge which the psalmist displays concerning the dispensation of divine providence in regulating the fortunes of the just and the sinners, and also regarding the purifying effects of suffering on the soul of the just, has led certain authors to claim for the psalm a late authorship. We need not state that this argument rests on a false assumption. Cf. III. Noct. of Office for Good Friday.

<sup>s</sup> **Doth the seat of iniquity.** Paraphrase: Can such be allied to thee—the tribunal of destruction, which frames mischief according to law? There can be no union between the righteousness of God, the holiness of his temple, and the judgment-seat of unrighteousness which pronounces sentence against the just under the specious semblance of applying the law. Instances of this administration of justice the psalmist gives in the next sentence: "They attack the soul of the righteous, they condemn innocent blood." The word "righteous" is in the singular. Whether it refers distinctly to the Messiah or not, it was literally fulfilled when the false witnesses rose up against our Lord, and when Pilate, whilst protesting his innocence of the blood of this just man, gave sentence according to the wishes of the Jews (cf. Matt. xxvii. 24).

<sup>d</sup> **But the Lord is my refuge.** The sufferer has been purified by his persecution, so as to place his sole reliance and hope in the help of God. St. Augustine pointedly remarks: "Thou wouldst not seek such a refuge if thou wert not in distress. But thou art in distress, that thou mayst seek a refuge, because God frameth labor in commandment. He afflicts me through the malice of the wicked; stung by affliction, I have sought the refuge that I had ceased to seek in my worldly prosperity. For who remembers God, if he is constantly happy and hopeful? Let worldly hope vanish, let hope in God take its place" (Aug. in loc.).

## CHAPTER V.

FALSE WITNESSES. Ps. xxvi. (xxvii.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—According to the metrical analysis of Prof. Bickell, the psalm consists of two parts, the first of which comprises vv. 1-6, the second vv. 7-14. The first contains seven stanzas, each consisting of four alternately heptasyllabic and tetrasyllabic lines; the second contains six stanzas, each containing four pentasyllabic lines. Owing to this difference of rhythm, Prof. Cheyne contends that two psalms have been linked together: the one full of inward calm delight, regular in form and gracefully simple in style; the other a psalm of anxious supplication, which is inferior in rhythm and diction. Olshausen and Baur agree with Cheyne in making two psalms of the sacred song. But Riehm is right in maintaining that the psalm resembles Ps. ix., and that there is no good reason for dividing it into two. The difference of rhythm and of contents may be easily explained by supposing that the author wrote the psalm under the sway of a sentiment of divine trustfulness, but at different times and under slightly varied circumstances.

**2. AUTHOR OF THE PSALM.**—*a.* David is the author of the psalm. *Reasons:* 1. The title of the psalm reads: "The psalm of David before he was anointed." It is true that the last part of the title "before he was anointed" is not found in the Hebrew text. But we do not need that circumstance in order to establish our argument, which

rests on the first phrase, "the psalm of David." Still, the second part of the title, too, has its weight of authority, based as it is on the tradition that is preserved in the LXX. version. However, it seems that not all the copies of the version contained the words "before he was anointed," since Theodoret declares that he found the title only in certain copies, but not in the Hexapla. But whatever authority we may attribute to this statement, we must inquire to which anointing of David the words refer, since the king was anointed three different times: first by Samuel (I. Kings xvi. 13); secondly, when he received the royal power over Juda (II. Kings ii. 4); the third time, when he became king over all Israel (II. Kings v. 3). It is plain that there can be no question of the first anointing of David, but that either the second or the third must be referred to. The circumstances mentioned in the psalm lead us to suppose that most probably the second anointing was intended by the superscription of the psalm.

2. The contents of the psalm fit well into the history of King David. In v. 5 there is probably an allusion to David's reception in the shelter of the priest (I. Kings xxi.); v. 12 probably refers to Doeg and his accomplices, who are rightly called false witnesses (I. Kings xxii. 9); the enemies in general of whom the psalm speaks may be identified with Saul and his adherents. There is, therefore, no need of referring the psalm to the period of Absalom's rebellion, as is done by Delitzsch, Perowne, Speaker's Comment., etc.; the dwelling of the Lord does not necessarily imply that the temple or the tabernacle stood on Mount Sion when the psalm was written.

3. In the third place, the psalm contains several allusions, or at least parallelisms, to other psalms that are acknowledged to be of Davidic authorship. Cf. xxvi. 3 with iii. 3; xxvi. 14 with xxxi. 24; xxvi. 11 with xxv. 4; xxvi. 11 with lxxxvi. 11, etc.

4. Finally, it is generally admitted that the first book of psalms is of Davidic origin; since, then, the present psalm

has been received into the first book, it must have been regarded as a psalm of the royal prophet.

b. The author of the psalm is an unknown writer (Ewald). While the learned writer acknowledges the similarity between the style of this psalm and that of David's, he still assigns this and the twenty-second (twenty-third) psalm to some unknown author, because he imagines that the psalmist must have been a warrior, carrying on a desperate struggle on the frontiers of Palestine. Notwithstanding the applicability of even this characteristic to the person of David in exile, he contends that David is not the author.

c. Hitzig attributes the psalm to Jeremias, disregarding the plain indications of warfare contained in the song. This writer, too, admits the connection between this psalm and the preceding one. We need not add any arguments against the opinion of either Ewald or Hitzig, since their positions are fanciful rather than scientific.

**3. MESSIANIC CHARACTER OF THE PSALM.**—*a.* It follows from what has been said that the literal meaning of the psalm is not Messianic, but Davidic. But since David is one of the most prominent Messianic types, his sufferings too must typify the sufferings of his divine antitype. Since, then, David's sufferings are treated in this psalm, it may well be regarded as Messianic.

b. The possibility of the psalm's typical reference to the Messiah established, we know from the testimony of the Church that she really considers the psalm as Messianic. It is for this reason that it is read in the first Nocturn for Good Friday and in the second Nocturn for Holy Saturday. The vv. 12, 13 are thus referred to Jesus unjustly accused by his enemies and descending to limbo after death. The circumstance that the psalm is also read in the second Nocturn of the Office for the Dead confirms the Messianic bearing of the song; for the perfection of the suffering endured by the souls in purgatory nearest approaches the perfection of Christ's own suffering and passion.



## PS. XXVI. (XXVII.).

The Lord is my light and my salvation,  
Whom shall I fear ?  
The Lord is the<sup>1</sup> protector of my life,  
Of whom shall I be afraid ?

Whilst the wicked draw near against me  
To eat my flesh,  
My enemies that trouble me  
Have themselves been weakened, and have fallen.

If *armies* in camp should stand together against me,  
My heart shall not fear ;  
If a battle should rise up against me,  
In this will I be confident.

One thing<sup>2</sup> I have asked of the Lord,  
This will I seek after,  
That I may dwell in the house of the Lord  
All the days of my life.

That I may see the delight of the Lord,  
And may visit his temple ;  
For he hath hid me in his tabernacle  
In the day of evils.

He hath protected me in the secret place of his tabernacle,  
He hath exalted me upon a rock ;

<sup>1</sup> **The Lord is the protector.** We may render the Hebrew of this phrase, "Jehovah is the fortress of my life." The following sentences may be paraphrased : When evil-doers came near against me to eat my flesh, these my foemen and my enemies stumbled and fell. The "eating of the flesh" alludes to the practice of wild beasts ; the psalmist indicates, therefore, the ferocity and the strength of his enemies.

<sup>2</sup> **One thing I have asked.** Paraphrase : I have asked of Jehovah only one thing, which forms my most ardent desire, to be present again in the house of Jehovah (in the tabernacle, or the temple according to those who apply the psalm to post-Davidic occurrences) to experience his sweet communion (perhaps to see the sacrificial ceremonial of the Levitical priesthood) and to find him in his special abode. In the following verses the psalmist enumerates some few of the advantages which he expects to gain from his visits to the tabernacle of the Lord : relief in trouble, security in danger, deliverance from his enemies. And it is for these benefits that the psalmist promises sacrifices of praise and jubilation.

And now he hath lifted up my head above my enemies,  
I have gone round—

And have offered up in his tabernacle  
A sacrifice of jubilation ;  
I will sing and recite  
A psalm to the Lord.

Hear, O<sup>3</sup> Lord, my voice with which I have cried to thee,  
Have mercy on me and hear me ;  
My heart hath said to thee,  
My face hath sought thee : thy face, O Lord, will I seek.

Turn not away thy face from me,  
Decline not in thy wrath from thy servant ;  
Be thou my helper,  
Forsake me not.

Do not thou despise me,  
O God, my Saviour ;  
For my<sup>4</sup> father and my mother have left me,  
But the Lord hath taken me up.

Set me, O Lord, a law  
In thy way,

<sup>3</sup>Hear, O Lord, my voice. As it frequently happens in the psalms, we meet here a complete change of tone in the prayer ; while the writer has been fixing his thoughts wholly on God's grace and promise, he has been joyful and exultant ; but when he reverts to his own state he breaks out into the most earnest, nay, almost plaintive supplications. The psalmist pleads first for mercy, not for victory. Here follows a sentence somewhat obscured in our version. In the original text it reads thus : " To thee said my heart [in answer to thy commandment] : ' Seek ye my face ; ' Thy face, O Lord, will I seek." It means that the divine command which came to the psalmist's heart, sounded : " Seek ye my face ; " and the psalmist at once answered : " Thy face, O Lord, will I seek." It is worthy of notice that the face of God is repeatedly represented in the inspired writings as the object of love to which all creatures are drawn. Hence the inspired writer makes God's hiding his face equivalent to God's rejecting his servant, or abandoning the afflicted sufferer.

<sup>4</sup>For my father and my mother have left me. We need not infer from this that the psalmist's father and mother were still alive at the time he wrote this song ; much less are we obliged to suppose that his parents had actually abandoned him in the struggle against Saul, and embraced the party tendencies of his enemies. The passage expresses in a well-known proverbial form the thought that even if the writer's parents should be heartless enough to abandon him, God would never

And guide me in the right path,  
Because of my enemies.

Deliver <sup>5</sup> me not over  
To the will of them that trouble me ;  
For unjust witnesses have risen up against me,  
And iniquity hath lied to itself.

I believe to see  
The good things of the Lord in the land of the living ;  
Expect the Lord, do manfully, and let thy heart take courage,  
And wait thou for the Lord.

#### COROLLARY.

It is true that St. Augustine applies v. 12 in particular, to the suffering of Christ and to the false witnesses that were brought up against him. But the whole psalm may be easily applied to the history of the passion: The Father is the light of the Son; Jesus begins his struggle against his enemies, the powers of darkness, without fear; though he was all alone, he overcame all: all fall down before him in Gethsemani, Judas hangs himself, the soldiers flee from Calvary, Herod and Pilate die most wretchedly. Only one thing Jesus desired from his Father, to satisfy for suffering humanity, and this petition was granted him. Lifted up on a rock he offers his sacrifice of praise and thanksgiving in the most complete abandonment. "O God, my God, why hast thou forsaken me?" But his entire trust in the goodness of God is rewarded by his final victory and supreme elevation over all creation.

forsake him. Since parental love is the strongest human tie, God's love for man is represented, in the most emphatic manner possible, as surpassing even parental love (cf. Is. xlix. 15).

<sup>5</sup> **Deliver me not over.** Paraphrase: Give me not over unto the greed of my foes, for false witnesses have risen up against me, and such as breathe out injurious words upon me. I am confident of beholding the goodness of Jehovah in the land of the living. Wait for Jehovah, be courageous and let thine heart gather strength; wait, I say, for Jehovah. We must add that the phrase "false witnesses" suggests more than it expresses. The enemies of the psalmist are wholly devoid of all good faith. False witness stands for a class of hostile actions, just as bloodshed stands for great crimes in general.

## CHAPTER VI.

## THE SCOURGING.

**Section I. Scourges were Gathered Together upon Me**  
Ps. xxxiv. (xxxv.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—Ps. xxxiv. (xxxv.) consists of twenty stanzas, each of which numbers four alternately heptasyllabic and pentasyllabic iambic verses. The fourth verse of the tenth and the first verse of the twentieth stanza must be supplied, according to the metrical analysis of Prof. Bickell. Schegg, Hengstenberg, etc., give another division of the psalm. According to them the psalm consists of three stanzas: the first comprises vv. 1–10; the second, vv. 11–18; the third, vv. 19–28. It is worthy of notice that each stanza is made up of three elements: complaint, prayer, and promise of thanksgiving. While this last element forms the conclusion of each stanza, prayer is the prevailing characteristic of the first and third stanzas, and complaint is dominant in the second.

**2. AUTHOR OF THE PSALM.**—*Opinions:* *a.* The psalm was composed by Jeremias with reference to the persecutions he suffered from the Jews (Eusebius, Theodoret, Bede). *b.* The psalm was composed by an unknown author or by Ezechias, and refers either to the latter's Assyrian troubles (IV. Kings xviii., xix.) or to the sufferings of the Jews in the Babylonian captivity (cf. Calmet). *c.* David is the author of the psalm, as is indicated in the



title and may be inferred from its contents and style. This is the common opinion; but there is no agreement among the patrons of this view as to the particular time of the psalm's composition: (1) Cyril of Alexandria, Eusebius, Theodoret, Euthymius, Kimchi, Vatable, Muis, Moller, and many among the more recent authors understand the psalm as referring to David's sufferings at the time when Saul persecuted him. A comparison of the opening words of the psalm with David's address to Saul (I. Kings xxiv. 16) has led many to adopt this opinion. (2) Ferrandus, Rudinger, and others prefer to explain the psalm as referring to David's troubles at the time of Absalom's rebellion. The words of verse 6 refer, according to these commentators, to Achitophel, Semei, and the other leading persons of Absalom's following (cf. II. Kings xv. 31). Both opinions are equally probable. (3) The Syriac version applies the psalm to the time when David was attacked by the Idumeans.

**3. SUBJECT OF THE PSALM.**—*a.* It is clear from what has been said that the psalm has been understood by several interpreters as referring literally to Jeremias persecuted by the Jews, to Ezechias oppressed by the Assyrians, to the people of Juda in the Babylonian captivity, or to the sufferings of king David.

*b.* St. Augustine contends that the Messianic reference of the psalm is the principal one; other writers are of opinion that vv. 11–16 refer to the Messiah in their literal sense (Horsley, etc.); Christ applies the nineteenth verse to himself (John xv. 25). The Fathers who explain the psalm agree in giving it a Messianic meaning (Origen, Eusebius, Athanasius, Ps. Rufinus, Ps. Jerome, Augustine, Cyril of Alexandria, Arnobius, Cassiodorus, Bede, etc.); the same must be said of the Fathers who use the psalm incidentally. The references to the patristic writings on the psalm may be found in Kilber's *Analysis Biblica*, II., ii. p. 34. Consequently, we conclude that at least the typical sense of the psalm is Messianic.

c. This explanation does not prevent us from applying the tropological sense of the psalm to every suffering just man, and part of its allegorical meaning to the sufferings of the Church (Gordon). Hengstenberg's view that the psalm has no individual for its subject, but applies to the person of the righteous man in general, has found very few adherents of any distinction. Though the single statements of the psalm are not definite enough to determine accurately its time and place of composition, they are too definite to be applied to any and every righteous man in general.

d. It is suggested that the psalm hardly fits the person of David, and much less that of the Messiah. The whole song seems to be an outburst of private execration against the psalmist's personal enemies. To this objection various replies have been made. (1) Theodoret believes that the psalmist prophesies rather than prays for the destruction of his enemies. (2) According to others, the psalm is no prayer for vengeance, but only addresses God, the just judge. (3) The law of loving one's enemies was not so clearly promulgated in the Old Testament as it is in the New (cf. Matt. v. 44). (4) The psalmist does not pray for the spiritual ruin of his enemies; one's temporal disaster is at times a real good to be prayed for, e.g., if it is foreseen to be connected with one's conversion, or if thus a public scandal is ended, or God's glory is manifested in a special manner. (5) That David's prayer was not inspired by mere vindictiveness may be inferred from other facts of his life, e.g., his clemency towards Saul and his prayer in Ps. vii. 5, 6: "If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies; let the enemy pursue my soul, and take it, and tread down my life on the earth, and bring down my glory to the dust."

4. **TITLE OF THE PSALM.**—The Hebrew text has the title "Of David" or "For David," or, as St. Jerome's version renders it, "David." Interpreters explain this title by

supplying "a psalm" (of David), or "a prayer" (for David), or (David) "is the author." The Roman edition of the LXX., the Vulgate, and the Chaldee version follow the Hebrew text. The Complutensian edition of the LXX., the Theodoret, and Bede give the title "a psalm of David." St. Jerome in his commentaries, St. Thomas, and Card. Hugo have the title "unto the end; a psalm of David."

Ps. xxxiv. (xxxv.).

Judge thou,<sup>1</sup> O Lord, them that wrong me,  
Overthrow them that fight against me;  
Take hold<sup>2</sup> of arms and shield,  
And rise up to help me.

<sup>1</sup> **Judge thou, O Lord.** The first clauses have been variously rendered: "Plead my cause, O Lord, with them that strive with me; fight against them that fight against me;" or, "judge thou, O Lord, them that wrong me; overthrow them that fight against me;" or, again, "contend, O Lord, with my contenders; consume those who consume me;" or, finally, "judge those, O Lord, who judge me unjustly; overthrow those who fight against me." Several other renderings might be added; but whatever is their difference, they all agree in representing God as a just judge in the first part, and as a valiant warrior in the second. The figure of the divine judge occurs also in Jer. l. 33, 34; Lam. iii. 58; Ps. xlii. (xliii.) 1; Ps. cxviii. (cxix.) 154; I. Kings xxiv. 16. The figure of the divine warrior occurs again in Ex. xiv. 25; xv. 3. The form of the verb which is here rendered "overthrow" or "fight," properly signifies "consume" or "eat." It is only in Ps. lv. (lvi.) 2, 3, that the same verbal form has the meaning "to fight." It appears to be employed in the present passage on account of the destructive nature of the war (cf. Num. xxiv. 8).

<sup>2</sup> **Take hold of arms and shield.** The same figure is continued in the following clauses: God is here the hero who is asked to equip himself for battle. "Take hold of shield and buckler," Hengstenberg renders, "and stand up as my help." The shield and buckler are, according to the Hebrew text, the small and the large shield. The former covered the breast and shoulders (cf. I. Kings xvii. 6), the latter was carried by the armor-bearer, and protected nearly the whole body (cf. I. Kings xvii. 7). What particular kind of shield was used in David's time, whether the Assyrian or the Egyptian, or, finally, a shield distinct from both, has not as yet been determined with certainty. St. Jerome translates "shield and spear" instead of "shield and buckler." This rendering seems to have been occasioned by the peculiar force of the Hebrew word "zinna," which implies, according to many, the idea of an aggressive weapon. Some interpreters explain the word as meaning a shield which has a spearlike protrusion on

Bring out<sup>3</sup> the sword and shut up the way  
 Against them that persecute me ;  
 Say to my soul :  
 I am thy salvation.

Let them be<sup>4</sup> confounded and ashamed  
 That seek after my soul ;  
 Let them be turned back and be confounded  
 That devise evil against me.

Let them become<sup>5</sup> as dust before the wind,  
 And let the Angel of the Lord straiten them ;

the outside (Rosenmüller). Instead of "to help me" the Hebrew text reads "as my help." But "help" is often used instead of "helper." Cf. Ps. xxxvi. (xxxvii.) 9.

<sup>3</sup>**Bring out the sword.** This clause is by some commentators referred to the armory, by others to the scabbard. The primary meaning of the verb rendered "bring out" is "to empty." It is urged against the rendering "unsheathe the sword" that the Hebrew word here rendered "sword" properly signifies "spear" or "lance." The Hebrew verb rendered "shut up" is by some commentators regarded as a noun, meaning either "a wooden lance" or "a battle-axe." According to this view the whole clause reads, "Bring out the sword and the battle-axe [or lance]" (Grotius, Hammond, Drusius, etc.). But the ancient versions as well as the present reading of the Hebrew text are against this interpretation, and favor the meaning "shut up." The noun rendered "the way" is not found in the Hebrew text; there the clause appears to be a technically military expression, meaning "close up against my persecutors" (Hengstenberg). The Chaldee version renders: "unsheathe the lance, and shut up [the scabbard and advance] against those that persecute me." The psalmist speaks to God as to a warrior; hence the last phrase in which he elicits God's express promise of help. "Say to my soul," the writer says, because his life is in danger.

<sup>4</sup>**Let them be confounded.** Gordon and other commentators explain this and the following verses as a prophecy rather than a prayer. But the prayerful character of the preceding verses and the optative form which occurs in verse 6 of the Hebrew text give a greater probability to the opinion that this and the following verses are a prayer. There is a beautiful climax in the parallel phrases "let them be confounded," "let them be put to shame," "let them be turned back," "let them be brought to confusion." All these expressions manifest the mere wish that the designs of those who seek after the psalmist's soul and who devise his hurt may be unsuccessful; consequently, the object of the psalmist's prayer is the real good of his enemies (cf. Pss. xxxix. (xl.) 15; lxix. (lxx.) 2, 3).

<sup>5</sup>**Let them become as dust.** Instead of "dust" the Hebrew text has "chaff." The figure indicates a complete helplessness on the part of the enemies. The succeeding clause reads in the original



Let their way become dark and slippery,  
And let the Angel of the Lord pursue them.

For without<sup>e</sup> cause they have hid their net for me unto destruction,  
Without cause they have upbraided my soul;  
Let the snare which he knoweth not come upon him, and let the net  
Which he hath hidden catch him, and into that very snare let him fall.

text "the angel of the Lord thrusting them." Some give to the last verb the meaning "to drive," "to drive away," while others understand it in the sense of "upsetting," "knocking down." Mariana doubtingly asks whether God punishes men by the instrumentality of the good angels, or whether we must understand this passage of the bad angels. Calmet explains it of the bad angels; according to *Hermas* (l. ii. Past. mand. 6), *Origen* (hom. 35 in *Luc.*), *Gregory of Nyssa* (*de vita Mosis*), *Cassian* (*Coll.* viii. 17; xiii. 12), every man has a bad as well as a good angel. *Maldonatus* understands "angel" as being parallel to "wind" of the preceding line, and he explains the clause accordingly. The Hebrew text reads in the following verse "let their way be darkness and slipperiness." The figure of flight from a powerful enemy on a dark and slippery way implies certain ruin (*Hengstenberg*).

<sup>e</sup>For without cause. This passage has been variously rendered: "for without cause they have hid the destruction of their snare for me," "they have hid destruction, their snare, for me," "they have hid the pit of their net [i.e., the pit in which their net is concealed] for me," and "they have hid the pit [which is] their net for me," are some of the principal variations of renderings. *Prof. Bickell* transposes the words "pit" and "net," and takes "pit" as belonging to the following clause. Thus he obtains the meaning "for without cause they have hid their net for me, a pit have they dug for my soul without cause." It must be observed that nearly all authors who do not admit such a transposition supply the word "pit" in the second clause in order to give the verb "they have dug" its proper object. The figure is taken from the hunting of wild beasts, which were entrapped in pits covered with earth and branches. Instead of the word "snare" in the third line, the Hebrew text has an expression which properly signifies "destruction" or any cause which produces sudden destruction. The phrase "which he knoweth not" is commonly understood adverbially, as meaning "unexpectedly," "suddenly." The change from the plural number of enemies to the singular must be taken either as a figure or as a sign that every enemy in particular will be overtaken by ruin (*Rosenmüller*). *Menochius* is of opinion that here the psalmist prophesies rather than prays. *Calmet* holds the same view, and supports it by comparing the verse with the following, in which the psalmist's joy is predicted. *Bickell* omits in the fourth line the



But my soul<sup>7</sup> shall rejoice in the Lord,  
And shall be delighted in his salvation ;  
All my bones shall say :  
Lord, who is like to thee ?

Who<sup>8</sup> deliverest the poor from the hand  
Of them that are stronger than he ;  
The needy and the poor from them  
That strip him.

Unjust witnesses rising up<sup>1</sup>  
Have asked me things<sup>9</sup> I knew not ;  
They repaid me evil for good  
To the depriving me of my soul.

clause "and into that very snare let him fall." But retaining the clause we must render, "for destruction let him fall therein," and explain the word "therein" as referring either to "destruction" or to "snare" of the preceding clause.

<sup>7</sup> But my soul shall rejoice. Some interpreters explain this passage as a continuation of the preceding prayer. But most writers follow the natural sequence of thought and understand the tenses as futures. The psalmist avows that if his life is saved from his enemies, all is due to God's power and goodness ; his salvation is due to God alone. The expression "all my bones" shows that the gratitude of the liberated sufferer will not be merely external, but truly internal.

<sup>8</sup> Who deliverest the poor. Prof. Bickell supplies in the Hebrew text the words "for thou" at the beginning of this passage. The word "the hand of" is wanting in the original Hebrew, for there we read : "from him that is stronger than he [the poor]." In the following line again Prof. Bickell supplies the verb "thou wilt save ;" the whole clause reads therefore : "the poor and the needy thou wilt save—from his spoiler."

<sup>9</sup> Things that I knew not. This expression refers to crimes imputed to the psalmist by his enemies, which he had not even thought of committing. Calmet explains the phrase as pointing to the charges brought against David in the time of Saul, when he was accused of having meditated a revolt against the king and of having collected troops against him. We have already seen that several interpreters explain the passage as applying to Christ in its literal meaning ; but the majority of commentators is right in referring its typical meaning to Christ. According to the Hebrew text we must read in the fourth line of this stanza "bereavement of my soul," the noun depending on the preceding verb "repaid." The Hebrew expression for bereavement signifies primarily the loss of children and the subsequent grief on the part of the parents (cf. Gen. xliii. 14 ; xxvii. 45 ; Is. xlvii. 8, 9). Theodore, Muis, Ferrandus, and others understand the word as indicating the loss of life.

But as<sup>10</sup> for me, when they were troublesome to me,  
I was clothed with hair cloth ;  
I humbled my soul with fasting,  
And my prayer shall be turned into my bosom.

As a neighbor<sup>11</sup> and as an own brother,  
So did I please ;  
As one mourning and sorrowful  
So was I humbled.

<sup>10</sup> But as for me. The Hebrew text reads : "and I, when they were sick, put on sackcloth, afflicted myself with fasting, and my prayer returned back to my bosom." In the first line the psalmist appears to allude to an actual occurrence. St. Jerome understands the verb of the first clause as being the causative form ; hence he translates, "when they afflicted me with infirmity." But the received Hebrew text has a more pregnant meaning. In the same original text we read "with the fasting ;" a definite day of fasting appears to be referred to, probably imposed by the royal authority in order to obtain the recovery of the psalmist's enemy. Concerning the last line of the stanza there is a difference of opinions : (1) The clause alludes to the oriental posture during prayer (III. Kings xviii. 42), in which the bent head appears to bring the prayer back to the bosom of the devotee (Hengstenberg, Claus, Köhler, R. Levi, etc.). (2) The frequent repetition of the same prayer is alluded to ; the prayer again and again returning to the psalmist's bosom, has as many times to be brought forth (Geier, Tirinus, etc.). (3) The secrecy of prayer is expressed in the clause (cf. Bossuet, Jerome, etc.). (4) The words signify the sincerity of the psalmist's good will towards his enemies. He equivalently says : In order to show that the object of my prayer for my enemies is their real good, I now pray for the same favors for myself (Jarchi, Mariana, Maldonat., etc.). (5) The psalmist's words have nearly the same meaning as Christ's words in Matt. x. 13 and Luke x. 6 : "your peace shall return to you." The sufferer's prayer, though of no avail for his enemies, will be most beneficial for himself (Jerome, Flamin., Genebr., Sa, Estius, Menochius, Tirin., etc.). (6) Prof. Bickell supplies two words in the last line, comparing the passage to Ps. lxxviii. (lxxix.) 12. Accordingly he reads : "And render to me in my bosom what I pray for, O Lord." Some apply this passage, too, in a special manner to Jesus Christ.

<sup>11</sup> As a neighbor and as an own brother. The Hebrew text reads here, "As if he were a friend, as if he were my own brother, I went along ; as one mourning for his mother, so was I bowed down in dirtiness." We must note here the change from the plural of the preceding stanza to the singular, showing that the psalmist speaks of all his enemies individually. Some think that we ought to render : "so was I bowed down, dressed in black clothing." But the word "koder" nowhere clearly signifies "black clothing" (cf. Ps. xxxvii. (xxxviii.) 7 ; Job v. 11 ; Mal. iii. 14 ; Jer. xiv. 2). On the other hand, we know that external signs of dirtiness accompanied the He-

But they<sup>12</sup> rejoiced against me and came together ;  
 Scourges were gathered together upon me,  
 And I knew not why,  
 They were separated and repented not.

They tempted me,<sup>13</sup> they scoffed at me with scorn,  
 They gnashed upon me with their teeth ;  
 Lord, when wilt thou look upon me ?

. . . . .

brew mourning. Prof. Bickell places the word "in dirtiness" before the verb "I went along," in the second line. What follows he places in the third line, and the fourth line is wholly wanting according to his opinion.

<sup>12</sup> But they rejoiced against me. We must render the first clause "and at my halting they have rejoiced, and gathered themselves; they . . . whom I know not have gathered together against me, they have torn [me], and they are not silent." The word preceding the clause "whom I know not" has been variously rendered. (1) The expression has been rendered "halts," according to II. Kings iv. 4; ix. 3, where a similar phrase has that meaning (Strange, etc.). This rendering supposes that the enemies mimic the sufferer's gait, while they assemble against him. But it must be remembered that the halting is here a mere figure of the psalmist's general infirmity. (2) Others translate the word "smitten" and compare the present passage with Job xxx. 8. By the smitten ones they understand men of the lowest grade and the poorest (Kimchi, Vatable, Köhler, Dathe). (3) Taking the preceding verb actively, as some interpreters do, and understanding it metaphorically of the smiting with the tongue, we obtain the meaning "false accusers," "calumniators." Cf. Job v. 21; Jer. xviii. 18 (Chaldee version, Rosenmüller, etc.). (4) "Scourges" is another rendering of the Hebrew word (Septuag., Vulgate, Syriac, Menoch., Mariana, etc.). According to this view the Hebrew word "nekhim" is the plural of "nekh." (5) Taking in this last version the persons using the scourges, by way of metonymy, for the scourges themselves, we may translate "scourgers" (Symmachus, Jerome, etc.). Hengstenberg's objection to these last three translations, that the Hebrew verb has a passive rather than an active meaning, is not of great weight, since we may explain the Hebrew word as a plural noun. (6) Hitzig's translation "fools" is not supported by any great authority. The clause "whom I know not" may mean that the psalmist did not even know his enemies, they being of a much lower rank than the psalmist himself; or it may be equivalent to "unexpectedly." The "tearing" and the want of silence must be interpreted so as to agree with the meaning of the first lines. Prof. Bickell avoids all difficulty in this passage by changing the disputed word "nekhim" to "nokhim," i.e., "strangers."

<sup>13</sup> They tempted me, they scoffed at me. The literal rendering of the Hebrew text reads thus: "Among the vile ones of the scoffers for [of] a cake [there was] gnashing their teeth against me." "The vile

Rescue thou my <sup>14</sup> soul from their malice,  
 My only one from the lions ;  
 I will give thanks to thee in the great church,  
 I will praise thee in a strong people.

Let not them that are my <sup>15</sup> enemies wrongfully rejoice over me,  
 Who have hated me without cause and wink with the eyes ;  
 For they spoke indeed peaceably to me,  
 And speaking in the anger of the earth they devised <sup>16</sup> guile.

ones of the scoffers" is a Hebrew idiom for "the vilest scoffers." In Ezech. vii. 24 and Mich. vii. 4 we have a similar construction to express the superlative degree (Gatacker). The "cake" mentioned in this verse is not a dainty, but the common bread of the East baked in ashes. Consequently, "the scoffers for a cake" are the base wretches who sell the service of their tongue for a piece of bread. "Gnashing of the teeth" is used as a sign of anger and indignation, the manifestation of which dispositions is calculated to secure the favor of the master of these base mockers. Jarchi and a number of other interpreters see in this verse a description of David's enemies who are in Saul's service. But the same may undoubtedly be applied to several of Absalom's adherents. The LXX. translators give a somewhat different interpretation of the Hebrew text. They regard the word which we have rendered "the vile ones" as a verb with an accusative affix, which they translate "they tempted me." Again, instead of "ma'ogh" (cake) the LXX. read "mal'ogh," or a similar noun, meaning "scorn," "mockery." This translation has been followed by the Vulgate and its derivative versions. Jerome translates "under the semblance of lying words they have gnashed against me with their teeth." Omitting a number of very fanciful translations, we must finally mention the conjecture of Prof. Bickell, who omits the word "ma'ogh" (cake) of the Hebrew text, and reads "be-chonef" instead of "b'chanpey," "lo'gay" instead of "la'agey." Consequently, he renders "my mockers viciously gnash their teeth against me." We need not point out the great liberty which the learned writer here takes with the Hebrew text ; its present form presents a sufficiently clear meaning, and therefore there is no necessity for such a summary change of the text. Instead of "Lord, when wilt thou look upon me?" the Hebrew text reads, "Lord, how long wilt thou look on?" Prof. Bickell is of opinion that the fourth line of this stanza has been lost.

<sup>14</sup> **Rescue thou my soul from their malice.** Instead of "malice" we read in the original text "desolations." The figure is taken from a desolate place in which life is endangered by lions. The psalmist prays that the Lord may take him away from that place. This stanza closes the second part of the psalm, and therefore ends, like the first part, with a vow of thanksgiving in case of delivery.

<sup>15</sup> **Let not them that are my enemies.** The adverb "wrongfully" is in the Hebrew text expressed by a substantive, meaning "a lie;" hence taken adverbially, it properly signifies "falsely." From the construction of the Hebrew clause, the adverbial expression qualifies



And they opened their mouth  
Wide against me ; they said :  
Well done, well done,  
Our eyes have seen it.

Thou hast seen <sup>17</sup> *this*, O Lord, be not thou silent,  
O Lord, depart not from me ;  
Arise and be attentive to my judgment,  
To my cause, my God and my Lord.

Judge me, O Lord my God, according to <sup>18</sup> thy justice,  
And let them not rejoice over me ;

"enemies ;" the context shows that not "false enemies," i.e., merely apparent enemies, are meant, but enemies who are such without reasonable motive. The first clause reads therefore : "Let not them that rejoice over me, that hate me without cause . . ." In the original text the second clause is exactly parallel to the first ; for the negative particle of the first must be supplied before the second. Consequently we read : "Nor [let them] wink with the eye who hate me causelessly." By winking with their eyes the enemies would have expressed their mutual joy, had their plots against the psalmist's life succeeded. Cf. Prov. vi. 13 ; x. 10. The Hebrew text reads in the last clause of this stanza, "for they speak not peace." In our version the Hebrew negative has been taken for the dative of the first person singular. The enemies spoke against the psalmist before Saul (or Absalom), and thus caused the war to be prolonged. The clause "and speaking in the danger of the earth" reads in Hebrew, "and against the quiet in the land," or according to Rosenmüller, "against the most quiet."

<sup>16</sup> **They devised guile.** The Hebrew text has "they devise words of deceit," instead of our version, "they devised guile." Several interpreters join this clause to the preceding. Aquila renders the whole : "And against the most populous places of the earth they devise words of deceit." Symmachus translates : "For they do not speak in peace [peacefully], but they devise deceitful words about the plunder in the land ;" the fifth Greek translation has a similar rendering : "For they do not speak peace, but devise deceitful words concerning the plunder of the land." The opening of the mouth expresses scorn and derision. Cf. Job xxxix. 25 ; Ps. xxxix. (xl.) 16 ; lxix. (lxx.) 4 ; Is. xlv. 16 ; Ezech. xxv. 3 (Rosenmüller). The enemies' eyes have seen the desire of their heart, the ruin of the psalmist.

<sup>17</sup> **Thou hast seen this, O Lord.** The following is a more literal rendering of the Hebrew text : "Thou hast seen, O Lord ; keep not silent, O Lord, be not far from me. Stir up thyself, and awake to my judgment, my God and Lord, to my cause." We notice here how the psalmist contrasts the Lord's seeing with that of his enemies.

<sup>18</sup> **According to thy justice.** Several codices enumerated by Calmet read "according to my justice ;" the same learned author enumer-



Let them not say in their hearts :  
It is well, it is well, to our mind.

Neither let them say : We have swallowed him up ;  
Let them blush and be ashamed together who rejoice at my  
evils ;  
Let them be clothed with confusion and shame  
Who speak great things<sup>19</sup> against me.

Let them rejoice and be glad,  
Who are well pleased with my justice ;  
And let them say always : The Lord be magnified  
Who delight in the peace of his servant.

And my<sup>20</sup> tongue  
Shall meditate thy justice,  
Thy praise all the day long.

#### COROLLARY.

The typical sense of the psalm plainly refers to Christ exposed to the fury of his enemies, who assail him in spite of the greatest benefits which he had imparted to the Jews; he had healed their sick, he had consoled their afflicted, he had borne their iniquities. The sufferer here prays to his God for deliverance and help, and promises, on his part, to praise God continually in the great assembly, i.e., in the Church.

ates several psalters which read "according to thy [great] mercy." The phrase "to our mind" reads in the Hebrew text "our soul," which is equivalent to "our wish."

<sup>19</sup> **Who speak great things against me.** The Hebrew text reads instead of this clause "who magnify themselves against me." Cf. Ps. xxxvii. (xxxviii.) 17; liv. (lv.) 13; Ezech. xxxv. 13; etc. The expression refers to those that have shown insolence to the royal psalmist.

<sup>20</sup> **And my tongue.** Prof. Bickell is of opinion that the first line of this stanza has been lost. The same learned author supplies the word "my lips" before the words "and my tongue . . ." The tongue is said to meditate, because speech is supposed to accompany the psalmist's meditation.

## Section II. The Man of Sorrows.

Is. lii. 13–liii. 12.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—In the first part of ch. lii. the prophet has described the approach of a vast host of the chosen people going forth to occupy the Holy City. In the closing verses of the chapter the prophet tells us how these new occupants shall be cleansed. God's own servant shall sprinkle them, thereby purifying them from their uncleanness. But though many kings and nations shall receive the glad tidings of salvation, Israel shall refuse to believe the message. The prophet, therefore, endeavors to correct Israel's misapprehensions about the low condition of the Servant, pointing out the cause of his suffering and its effects, and the prophet's words are finally confirmed by Jehovah himself. The division of the prophetic text fully agrees with what we have said concerning its relation to the context. *a.* Jehovah announces the method of his divine purification by means of the vicarious ministry of the Servant (lii. 13–15). *b.* The prophet describes the low condition of the suffering Servant according to the view of the unbelieving people (liii. 1–3). *c.* The prophet begins to explain the real cause of the Servant's suffering and humiliation, pointing out that the Servant undergoes really a vicarious suffering (liii. 4–7). *d.* The prophet continues the real explanation of the Servant's suffering, describing the glorious effects it will produce in his own condition and in the state of the world at large (liii. 8–10). *e.* Finally, Jehovah himself confirms the prophet's view of the Servant's vicarious suffering and its glorious effects (liii. 11, 12).

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The Servant is not a mere collection of persons, the whole Israelite nation collectively, or the godly portion of it, or the

prophetic order, or the priesthood. *Reasons*: 1. There are several passages in the prophecy that can apply only to an individual: In verse 3 the Servant is the "most abject of men, a man of sorrows;" in vv. 10, 11 there is question of the Servant's soul; in v. 9 we read of his burial. 2. The Servant cannot represent Israel at large, because the people is always spoken of as suffering for its own sins (Is. i. 4, 5; Jer. xvii. 1-4; Dan. ix. 16), while the Servant, according to the prophet's description, is wholly innocent. The last generation of Jews in particular, which witnessed the burning of the second temple, was so sinful that Josephus believes none more ungodly had existed from the beginning of human history (Bell. Jud. V. x. 15). 3. The Servant is represented as suffering willingly, while the Jews suffered against their will; in xlix. 5 and liii. 8, 9 the prophet distinguishes the Servant from the people. 4. Nor can it be said that the prophecy may refer to the godly portion of the people, or to a God-fearing order of the nation. For the idea of a vicarious suffering is not applied to any man living in the Old Testament (cf. Ps. xlviii. (xlix.) 7, 8; Jer. xl. 4; Dan. ix. 7 f., etc.). Besides, no collection of godly men was as such "reputed with the wicked," "cut off out the land of the living," nor did they "see long-lived seed."

The arguments of our opponents are hardly strong enough to call for serious refutation. *α.* Granting that the Servant of the Lord applies to the whole people in Is. xlii. 19 and according to Rosenmüller in xli. 8; xlii. 1; xliii. 10; xliv. 1, 21; xlv. 4; xlviii. 20; xlix. 3, 5, 7; l. 10, and to the prophets in Is. xlv. 26, it does not follow that, therefore, it must apply to either the people or the prophets in Is. lii. 13 ff. Since it is plain from the preceding references that the Servant does not always refer to the same subject, we must determine from the context in what special sense the term must be understood in each particular case. *β.* The bare circumstance that the prophets have suffered much from their fellow-citizens (Jer. ii. 20; xi. 19, 21; xv. 10-21; IV. Kings xxi. 16; II. Esd. ix. 26), and that they

occasionally prayed for their persecutors (Jer. xlii. 2-4), does not prove that therefore their sufferings were vicarious in their nature, and that they agreed with all the particulars of the prophet's description. In point of fact we have seen that the prophets' sufferings are wholly different from those of the Servant.  $\gamma$ . It is true that the later Jewish writers apply the prophecy to the Jewish people; Origen testifies that they have done so from the third century (Celsus, l. p. 42). But we shall see that the earlier Jewish writers testify to the tradition of the Messianic character of the prophecy.  $\delta$ . It will appear from the commentary that in lii. 14 there is no question of the Gentiles surprised at the sufferings of the Hebrew nation, and that the plurals in vv. 8, 9 ("to them," "in his deaths") do not necessitate a collective meaning of the Servant.

*b.* The Servant is not a great saint of the Old Testament, such as Moses, Ezechias, David, Ozias, Jeremias, Isaias, or Josias. It may be clearly proved that the various details of the prophet's description do not fit the persons suggested. The Servant must be born in a lowly condition, must be condemned unjustly to death, suffer a violent death willingly, be reputed with the wicked, and have his burial-place with the rich; moreover, the Servant's suffering must be vicarious in its nature and gain a long-lived seed for the innocent sufferer. A glance at the foregoing list of names suffices to show us that none of them can be said to agree with the suffering Servant as described by Isaias.

*c.* The Servant described by Isaias is the Messias. *Reasons:* 1. The New Testament repeatedly identifies the Servant with the Messias, either explicitly, or at least implicitly. Luke xxii. 37 expressly states Christ's words: "This that is written must yet be fulfilled in me: And with the wicked was he reckoned." Mark xv. 28 applies the same prophecy to the suffering of Christ: "And the Scripture was fulfilled which saith: And with the wicked he was reputed." John xii. 37, 38 applies another part of

the same prophecy to Jesus Christ: "And whereas he had done so many miracles before them, they believed not in him, that the saying of Isaias the prophet might be fulfilled which he said: Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?" The same Messianic reference of *Is. lii. 13 ff.* may be seen in *John i. 29*; *Matt. viii. 17*; *xx. 28*; *Acts viii. 28-35*; *I. Pet. ii. 22, 23, 25*; *I. Cor. xv. 3*; *I. John iii. 5*.

2. The Old Testament, too, confirms the Messianic character of the prophecy now in question. The description of the Servant exactly agrees with the description of the Messiah as found in *Is. xi. 1*; *Ps. xxi. (xxii.) 7-9, 13-19, 28-32*; *Ps. lxxi. (lxxii.) 7, 10, 17*; *Is. xi. 10*; *Zach. ix. 9*; *Ps. lxxxiv. (lxxxv.) 10-14*. Besides, it must be kept in mind that no single person or collection of persons can be found in the Old Testament history in whom the prophecy of Isaias may be said to have been fulfilled. On the other hand, every detail of the prophet's description has found evident fulfilment in the person of Jesus Christ.

3. The testimony of the Fathers shows that the Church has always regarded the prophecy as referring to the Messiah. The references to the numerous patristic applications of the prophecy to the Messiah may be found in Kilber's *Analysis Biblica*, ed. II. vol. i. pp. 383 ff.

4. Finally, the testimony of the Jewish tradition concerning the Messianic reference of the prophecy is so clear that it needs only to be stated.

*Is. lii. 13.* The Targum reads in this passage: "Behold my servant, the Messiah, shall prosper; he shall be exalted. . . ." And again on the words "he shall understand" the Targum remarks, "This is the king Messiah." *Yalkut ii. (Par. 338, p. 53 c., line 7, etc., from the bottom)* has on the words "he shall be exalted:" "He shall be exalted more than Abraham, for of him it is written, I have exalted my hand to the Lord (*Gen. xiv. 22*); he shall be extolled more than Moses, for of him it is written, Thou sayest unto me, Extol [i.e., carry] them in thy bosom



(Num. xi. 12). And he shall be higher than the ministering angels, for it is said: As for their rings, they were so high (Ezech. i. 18). And thus it is said: Who art thou, O great mountain? (Zach. iv. 7), i.e., that is greater than the fathers. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his bruises we are healed (Is. liii. 5). Rab Hunna in the name of Acha said: The chastisements or afflictions were divided into three parts: one to David and the fathers, and one to the rebellious generations, and one to king Messias." Cf. Tanchuma, in loc.

*Is. liii. 4.* Sanhedrin (fol. 98, col. 2) has the following passage where there is question of the Messianic names: "The Rabbis say: His name is the leper of the house of Rabbi, as it is said: Surely he hath borne our infirmities, and carried our sorrows, and we have thought him, as it were, a leper, and as one struck by God and afflicted" (Is. liii. 4). Cf. Midrash Echa, or Lamentations, on i. 16.

*Is. liii. 5.* We have seen the Messianic application of this verse under the preceding paragraph on lii. 13.

*Is. liii. 6.* Yalkut on Isaías lx. 1 has the following testimony: "The congregation of Israel said to the Holy One, blessed be he! Lord of the universe! for the sake of the law, which thou hast given to me and which is called a source of life, shall I ever enjoy thy light? What is the meaning of 'in thy light shall we see light'? (Ps. xxxv. [xxxvi.] 9.) It denotes the light of the Messias, as it is said: And God saw the light that it was good (Gen. i. 4). This teaches that the Holy One, blessed be he! had already respect to the generation of the Messias and to his works before the creation of the world, and that he preserved that first light under the throne of his glory for the Messias and his age. Satan pleaded before the Holy One, blessed be he! and said: Lord of the universe, for whom is the light preserved under the throne of glory? The Holy One answered: For him who is to overthrow and to shame thee. Satan said: Let me see him! The Holy One said:

Come and see him! When he saw him, he trembled and fell upon his face and said: Yes surely, that is truly the Messiah who will throw me and all idolatrous nations into hell, for it is said: He will swallow up death in victory, and the Lord God will wipe off tears from all faces (Is. xxv. 6). In that hour the nations gathered together and said before the Holy One, blessed be he! Lord of the universe, who is he in whose hands we are to fall! What is his name? What is his nature? The Holy One replied, 'Ephraim Messiah, my righteousness' is his name; he exalts his light and that of his generation, and gives light to the eyes of Israel and redeemeth his people. No nation or tongue can stand before him, for it is said, The enemy shall not exact upon him, nor the son of wickedness afflict him (Ps. lxxxviii. 22). All his enemies and adversaries shall fear him and go back before him, as it is said, And I will beat down his foes before his face (v. 23). Even the streams will run before him into the sea, as it is said: I will set his hand also in the sea, and his right hand in the rivers (v. 25). When they flew, the Holy One, blessed be he! began to stipulate with him [the Messiah]. He said to him: The sins of those who are treasured up beside thee will bring thee under a yoke of iron, and make thee like this calf whose eyes are dim, and will torment thy spirit with unrighteousness; and because of transgression thy tongue will cleave to the roof of thy mouth. Dost thou accede to this? Messiah rejoined before the Holy One, blessed be he: Lord of the universe, perhaps this trouble is for many years? The Holy One, blessed be he! replied: By thy life and the life of thy head, a week have I decreed upon thee (Dan. ix. 27). If it grieve thy soul, I will expel or afflict thee now. He replied before him: Lord of the universe! with heartfelt gladness and with heartfelt joy I take this upon myself on condition that not one of Israel shall perish; and that not only those that are alive shall be saved in my days, but also those that are hid in the dust; and not only the dead shall be saved in my days, but also those

dead who died from the time of the first Adam until now; and not these only, but also those who have been prematurely born; and not only these, but also all that are in thy mind to create and have not yet been created. Thus I consent, and on these terms I take this office upon myself."

*Is. liii. 10.* The Targum applies this passage to the kingdom of the Messias. Aben-Ezra, Jarchi, Abarbanel, Maimonides, and others of the more recent Rabbinic writers freely admit that their older writers understood the prophecy as applying to the Messias. Cf. Wolf, "Bibliotheca Hebr." l. p. 818; R. Martini, "Pugio fidei;" Edersheim, "The Life and Times of Jesus," vol. ii. p. 727; "Hebraica," vol. iv. p. 46; iii. 268.

#### IS. LII. 13—LIII. 12.

Behold my servant shall<sup>1</sup> understand, he shall be exalted, and extolled, and shall be exceeding high. As many have been<sup>2</sup>

<sup>1</sup> *Shall understand.* The Hebrew verb here used signifies indeed "to understand," "to act prudently;" but then it means also "to act successfully," i.e., to bring one's appointed task to a successful end. Cf. Deut. xxix. 9; Jos. i. 7, 8; I. Kings xviii. 14; IV. Kings xviii. 7; Jer. x. 21. It is plain that the verb in the present passage must be understood in this last meaning, because it denotes the successful completion of the salvific work of the Servant. Christ is called the Servant according to his human nature, in which he has been sent by the Father for the work of our redemption. Theologians know that the term "Servant" must be taken in a wider sense, since Christ, even according to his human nature, is not strictly the Servant of the Father.

<sup>2</sup> *As many have been astonished at thee.* According to the Hebrew text the protasis extends till "the sons of men," and the sentence "he shall sprinkle many . . ." forms the apodosis. The clauses "so shall his visage . . ." are a parenthesis. The whole passage must, therefore, be construed in this manner: "As many have been astonished at thee—so inglorious among men shall be his visage, and his form among the sons of men—so shall he sprinkle many nations . . ." In this construction we have the second person in the protasis, and the third in the apodosis. But there is no doubt as to the identity of the subject; the change of person may be owing to the rather lengthy parenthesis. It must also be noted that the clauses "inglorious among men" and "his form among the sons of men" read in the Hebrew text "so marred was his visage above that of man," "and his form more than the sons of men." The meaning which is conveyed by both phrases may be expressed thus: "His

astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men. He shall sprinkle<sup>3</sup> many nations, kings shall shut their mouth at him; for they to whom it was not told of him have seen; and they that had not heard have beheld.

Who hath believed<sup>4</sup> our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant<sup>5</sup> before

visage is so marred that it is no more human, and his form does no longer appear to be the form of man." Cf. Is. liii. 3; Ps. xxi. (xxii.) 7.

<sup>3</sup> **He shall sprinkle.** The word "sprinkle" refers to the legal purification from uncleanness, as may be seen in Lev. iv. 6; Num. viii. 7; Exod. xxix. 21; Lev. v. 9; xiv. 7, 16; xvi. 18, 19; Num. xix. 18, 19. There is no good reason for not retaining this proper meaning of the verb in the present passage, and we have seen already that the context rather demands this; the returning exiles needed purification before they could enter the Holy City and the Sanctuary. But in its reference to Christ the word implies not a merely outward and legal purification from uncleanness, but an inward purification from sin. It is at this Messianic justification that "kings shall shut their mouth;" this last phrase is a Hebrew expression for astonishment (cf. Job xxix. 9; xxi. 5; Ps. cvi. [cvii.] 42; Mich. vii. 16). The object of the astonishment is again expressed in the closing member of the sentence: "what had not been told them they have seen, and what they had not heard they have beheld." The Gentile nations converted by the ministry of the Servant had not even heard of this great good that was in store for them.

<sup>4</sup> **Who hath believed.** Thus far Jehovah has in general outlines proposed the Messianic work and its result: the humiliation and the suffering of the Servant, the justification he will gain for the many, and the Servant's own exaltation and glory as resulting from his suffering. Now the prophet complains that this word of the Lord will not find belief. He speaks in the name of all gospel-ministers, and uses therefore the plural, "our report." Cf. Is. xxviii. 9, 19; Jer. x. 22; xlix. 14, 23; li. 46; I. Kings iv. 19; I. Thess. ii. 13. The "arm of the Lord," of which the next sentence speaks, is the power of God as manifested in Christ (Cyril of Alex., Tertullian, Eusebius, Augustine), or Christ himself, or the Gospel of Christ (Rom. i. 16; x. 16), or the salvation of Christ (Is. li. 5, 9; lii. 10; lix. 16). St. Paul explains these words as referring to the small number of believers (I. Cor. i. 23).

<sup>5</sup> **As a tender plant before him.** The humble beginning of the Servant is represented in three figures: 1. He is a tender plant, a tender twig upon a tree or stem or stalk. The word means literally "suckling," but it must be taken in a horticultural sense (cf. Ezech. xvii. 22; Ps. lxxix. [lxxx.] 12; Os. xiv. 7; Job viii. 16). 2. He is a "root;" the word is applied to the sprout produced by the root, and striking out anew with vigor, the root-sprout (cf. Dan. xi. 7). 3. Both tender plant and root spring from the thirsty ground; this represents the state of the royal house of David at the time of the Messiah's birth (cf. Is. xi. 1). The phrase "before him" refers to



him, and as a root out of a thirsty ground. There is no beauty in him nor comeliness ; and we have seen him, and there was no sightliness, that we should be desirous of him. Despised and the most abject<sup>6</sup> of men, a man of sorrows and acquainted with in-

the Lord, meaning "before God." The following sentences are interpreted by Symmachus in this manner: "there is no beauty in him, nor comeliness, that we should look at him ; and there was no sightliness that we should be desirous of him." Our version is based on the Masorethic accents, according to which there is a pause after the word "comeliness." The reasons alleged by Delitzsch for following the Masorethic division of the passage are hardly convincing. The speaker in this passage is the same as in the preceding sentence ; some commentators, however, prefer to introduce the Jewish people as uttering both this and the preceding sentence. The words do not necessarily imply that the appearance of Jesus was ugly or repulsive, though they do not appear to permit us to consider Jesus as extremely beautiful. On the other hand, if the words were spoken by the Jews, we see in them an expression of their disappointment at not finding in the Messiah that earthly splendor which their national pride had led them to expect (cf. Matt. xiii. 55).

<sup>6</sup>Despised and the most abject of men. The prophet describes here in three clauses the suffering of the Messiah :

1. In his *social* standing he is "despised and the most abject of men." The Hebrew text may be more faithfully rendered : "the ceasing one among men," i.e., he holds the last place among men, so that one degree lower all humanity ceases. Delitzsch interprets the "men" of this passage as meaning noblemen, men of the upper classes. But this explanation rather weakens the prophetic description, since it implies only that the Messiah does not belong to the worldly great.

2. As to his *physical* condition the Messiah is "a man of sorrows and acquainted with infirmity." As to the "sorrows" of the Servant, cf. Prov. xxix. 1 ; Ps. v. 7. The second clause means rather "known to infirmity," i.e., having practical acquaintance with infirmity. The word "infirmity" signifies both those infirmities that are the result of internal causes and those that come from external causes, such as wounds and bruises (cf. III. Kings xxii. 34 ; Jer. vi. 7 ; x. 19).

3. From these characteristics of the Servant resulted the third element of his suffering, his *rejection* on the part of the people. "And his look was as it were hidden and despised, whereupon we esteemed him not." The first part of this sentence may be rendered "like one hiding the face from us" as the lepers did (Lev. xiii. 45), or as those who were in great sorrow, were wont to do (II. Kings xv. 30 ; Ezech. xxiv. 17). But others prefer to render either "like the hiding of the face on our part" (i.e., like one who experienced this from us), or "like the hiding of the face before him" (i.e., like one whose repulsive look is intolerable, so that people turn away their face from him or cover it with their garment). It naturally followed that they esteemed the Servant as nothing, and were, therefore, far from regarding him as their promised Messiah.



firmity ; and his look *was* as it were hidden and despised, whereupon we esteemed him not.

Surely he hath borne our infirmities,<sup>7</sup> and carried our sorrows,

<sup>7</sup> **Surely he hath borne our infirmities.** Here begins the statement of the cause of the Servant's sufferings ; the speaker now perceives that it is vicarious in its nature. This he expresses as often as eight times : 1. "He hath borne our infirmities ;" the verb rendered "he hath borne" means either "he hath taken away" or "he hath expiated." Cf. Ezech. xviii. 19; Lev. v. 1; Matt. viii. 17; Is. liii. 12. 2. He has "carried our sorrows." In the preceding passage the Servant is said to be "acquainted with infirmities" and to be "a man of sorrows." Both these sufferings are now acknowledged to be vicarious. Since both are a punishment of sin, the Servant has radically taken them away by expiating our sins. But even in this life he has removed them in particular instances in order to show the effects of his redemption even outwardly (cf. Matt. viii. 17; John v. 14). By way of contrast the prophet adds what impression the condition of the Servant's humiliation made on the beholders : they believed he was punished for his own sins and struck by God. Bellarmin, with some others, renders "an afflicted God" instead of "one struck by God." But this rendering supposes a vowel-change which we are not willing to make. The context too agrees better with the present reading of the text. 3. "He was wounded for our iniquities." The Hebrew text suggests the meaning "he was pierced" (cf. Zach. xiii. 6; xii. 10). 4. "He was bruised for our sins." This implies the greatest affliction possible to the sufferer. 5. The "chastisement of our peace was upon him." The punishment which was to procure our peace with God and with men was inflicted on him. 6. "By his bruises we are healed." The LXX. rendering implies here a bloody wound, the Syriac version speaks of a scar ; instead of "we are healed" the Hebrew text reads "healing has come to us." It is to be noted that the peace which the Servant will procure us is repeatedly represented as the sum of all the Messianic blessings. Cf. Luke ii. 14; Rom. v. 1; Eph. ii. 14, 15, 17; Heb. vii. 2. 7. "The Lord hath laid on him the iniquity of us all." Here again the prophet contrasts the expiation of the sufferer with the waywardness of the sinner. The latter turns aside from the way like a sheep lost in the desert, and Jehovah makes the Servant satisfy for the transgression. The passage points also to the universality of the redemption : the waywardness of all erring sheep is corrected by the suffering Servant. 8. "He was offered because it was his own will." In this clause the prophet rather describes the detail of the Servant's vicarious sufferings than insists on its vicarious character. But this, too, may be inferred from the nature of the suffering.

Two qualities of the suffering are especially mentioned: *a.* Its spontaneousness. It is true that there is some difficulty about the exact meaning of the Hebrew text. The first verb of the clause in the present Hebrew text is "niggas," which should be rendered "he was called upon;" but five codices and the Syriac and Chaldee versions as well as those of Symmachus and Jerome have the reading "niggash," which may be rendered "he was offered." There is

and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins; the chastisement of our peace *was* upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way; and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth; he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth.

He was taken away<sup>a</sup> from distress and from judgment; who

more difficulty about the phrase "because it was his own will." The Hebrew text has here the participle "na'neh" of the verb "anah." Now both the verb "anah" and its Niphal form are susceptible of a twofold meaning: The verb means "to answer" and "to toil" or "labor;" the Niphal form has either a passive or a reflexive meaning. Hence we may render, "he was called upon [to offer the required satisfaction for sin], and he answered for himself [or, and he subjected himself]"; or "he was offered and he submitted himself" (cf. Ex. x. 3). Omitting the other versions that are, absolutely speaking, possible, we are warranted in adhering to either of these renderings by the authority of all the ancient versions. The spontaneity of the suffering is sufficiently clear from either.

b. The second characteristic of the Servant's suffering is the patience of the sufferer. The figure of the sheep led to slaughter and of the lamb dumb before its shearer is too well known to need any lengthy comment (cf. I. Pet. ii. 23).

<sup>a</sup> He was taken away from distress and from judgment. The prophet states in the following passage the effect of the Servant's sufferings. They refer both to the person of the Servant and to the collection of the redeemed sinners. A. The person of the sufferer shall (1) be taken up into a special dwelling place. The Hebrew text is here full of difficulties. We must render literally "from [on account of or before] distress and judgment he was taken [snatched away]." But this literal rendering admits of several different meanings, as will be seen in the following explanations. The word rendered "generation" has several meanings: it signifies the collection of one's contemporaries (Gen. vi. 9; Eccles. i. 4), or posterity (Lev. xxiii. 43; Num. ix. 10), or the space of time during which one generation of men lives, or finally one's dwelling-place (Is. xxxviii. 12; cf. Ps. xlviii. (xlix.) 20, and the Syriac word). The meaning "generation" which the Fathers give the Hebrew word "dor" in explaining the text as indicating either the Servant's eternal generation of the Father or his temporal generation in the womb of the Blessed Virgin, or again both eternal and temporal generation taken together, this meaning of the word is not supported by the Hebrew language. Card. Patrizi (in Acts viii. 33), indeed, is of opinion that on account of the Tridentine decree we are bound to adopt this meaning since all the Fathers give it. But Foreiro, Sasbout, Lorinus (in Acts ii. 40;

shall declare his generation? because he is cut off out the land of the living. For the wickedness of my people have I struck him.

viii. 33), Pineda (in Job viii. 8), Vasquez (in I. i. 10, disp. 18), a Lapide, Beelen (de sensu multiplici, pp. 85-90) are of a quite different opinion. The Tridentine decree obliges us only to adhere to the explanation of the Fathers where they are unanimous concerning a certain point. But in the present passage they are not unanimous, but divided, holding three opinions, as we have seen.

The phrase "have I struck" renders the Hebrew noun "a plague," which is at times used to denote "leprosy" (cf. Lev. xiii. 22). Instead of the pronoun "him" the Hebrew text reads "lamo." Hence interpreters ask whether "lamo" can be taken as a singular or whether it has always a plural meaning. Kimchi, a number of Rabbinic writers, and certain recent authors contend that "lamo" may have the singular meaning "him." They appeal to a number of passages in the Old Testament in which they believe they find the singular meaning in the word "lamo."  $\alpha$ . But a closer inspection shows that in all these instances the word refers to either a plural, or, at least, a collective noun. There is, therefore, no case on record in which "lamo" is a singular pronoun.  $\beta$ . But besides, in the present passage the pronoun refers to the collective noun "my people," so that even the context requires a plural pronoun.  $\gamma$ . The rendering of the LXX. supposes in Hebrew "lamoth" instead of "lamo;" but this reading of the Hebrew text has no single cod. in its favor, and the translations of Symmachus, Theodotion, Jonathan, and Jerome contradict it.  $\delta$ . It is not at all probable, if we consider the question in itself, that the easy reading "lamoth" (to death) should have been changed to the hard reading "lamo."

We may now state the different renderings that have been given of the whole passage:  $\alpha$ . "He was snatched away [to the death of the cross] by the oppression of an unjust judgment; who can fathom the malice of his contemporaries [through whose envy he was killed]; for [by them] he has been cut off from the land of the living on account of the crime of my people. Ruin befell it!" (Reinke.)

$a$ . "Malice of his contemporaries" is too unnatural in this passage;  $b$ . again, the sin of the Jewish people is here represented both as the cause of the Servant's death and as expiated by his death.  $c$ . The vicarious nature of the suffering appears to have been brought in gratuitously, since it has been sufficiently declared in the preceding paragraph.  $d$ . Finally, if the vicarious nature of the suffering were alluded to in this passage, we should expect "on account of the crime of the nations" and not "of my people" only.

$\beta$ . "From the distress of an unjust judgment he has been taken away [to the glory of his father]. And who can fathom the number of his posterity? For he has been taken away from the land of the living through the crime of my people, whose ruin [he is]" (Hengstenberg).

$a$ . The circumstance that St. Jerome has an explanation of this passage very much like Hengstenberg's, that the suffering is in reality the way to the Servant's glory (John x. 15, 17; xii. 23-28; Phil. ii. 8, 9), and that "dor" often signifies the collection of all

And he shall give the ungodly for his burial, and the rich for his death ; because he hath done no iniquity, neither was there deceit

those who pursue the same end, speaks in favor of this rendering. *b.* But on the other hand, the collection of all who seek the same end is more frequently and naturally called " seed ;" the Servant died not only for the sins of his people, but for those of all men ; and finally, there can hardly be question in the present passage of the Servant's ascent to the Father, since immediately after his burial is related.

*γ.* " From the distress of an unjust judgment he was taken to death. And as to his contemporaries, who can fathom that he has been cut off from the land of the living and afflicted for the iniquity of my people?" (Beelen.)

*a.* Here the pronoun is taken as being in the singular number ; *b.* the fact of the Servant's violent death is hardly any sufficient cause for wonder ; *c.* be this as it may, Beelen is obliged to give the Hebrew particle "eth" the meaning of "el," which is, to say the least, very singular.

*δ.* " From the distress of an unjust judgment he was taken up to his glory, and who can fathom his heavenly abode ? for he has been cut off from the land of the living, and cannot be found any longer among men. On account of the crime of my people ruin shall befall them."

*a.* St. Jerome's rendering partially agrees with this : *b.* "dor" occurs only twice in the prophet Isaiah, and since in xxxviii. 12 it surely means "dwelling-place," it must have the same meaning in the present passage ; *c.* the rendering has also a certain similarity to John vii. 33-36.

*e.* *a.* Luther and Grotius apply the passage to Christ's everlasting life in his Church : " who can recount his age ?" But "dor" never has this meaning. *b.* Lowth and van der Palm refer the passage to Christ's trial, rendering : " Who will tell the manner of his life, undertaking his defence in the distress of his trial." But "dor" does not mean "the manner of life." *c.* Vitranga applies the words to Christ's duration of life, rendering : " who will tell the space of his lifetime ?" The author appeals to Is. xxxviii. 12, where, according to him, "dor" has this meaning. But we have already seen the meaning of "dor" in that passage.

Comparing these different explanations, the second and fourth appear the more probable ones.

2. The second effect of the Servant's suffering which will affect his own person is his burial with the rich. Our rendering "and he shall give the ungodly for his burial" hardly suggests this meaning. But the sign of the particle "eth" before "ungodly" may be taken as the *preposition* "eth," signifying "with." The same must be said of the particle preceding "the rich." Again, the Hebrew third person singular may at times express the indefinite subject "they," and the verb "to give" has also the signification "to destine." The Hebrew conjunction "and" has also the adversative meaning "but," and the preposition rendered "for" (his death) has the primary meaning "in." The clause rendered "for his burial" reads in the Hebrew merely "his grave" or "his burial." Hence we may ren-



in his mouth. And the Lord was pleased to bruise him in infirmity; if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand.

Because his soul hath labored,\* he shall see and be filled; by

der the whole passage: "They had destined his burial (or his grave) to be among the ungodly, but in his death he was with the rich." The prophet again adds the cause of this honorable burial, appealing to the Servant's absolute sinlessness.

*B.* The second effect of the Servant's suffering will concern the world at large: the Servant shall see a long-lived seed and the will of the Lord shall be prosperous in his hand. The Hebrew text slightly differs from this rendering: it reads "he shall see seed, he shall lengthen days." St. Jerome appears to supply a relative particle between the two clauses, reading "he shall see seed which shall lengthen days." The same effect of the Servant's suffering is stated in Ps. xxi. (xxii.) 23-32. The prophet is careful to add again the condition on the part of the Servant, under which alone this effect will follow: "if he shall lay down his life for sin." The Hebrew verb admits of a twofold explanation: "tasim" is either the second person singular or the third person feminine. Hence arise the renderings: *a.* "If thou [O God] layest down his life [offerest his life] as a sin-offering." *α.* This meaning agrees with II. Cor. v. 21; *β.* the Hebrew text too becomes thus very clear and intelligible; and *γ.* this rendering explains why Jehovah begins to speak in the succeeding words. *b.* "If his soul offers [itself] as a sin-offering." *α.* This explanation establishes a parallelism between the present passage and John x. 11, 15; and *β.* it eliminates the unexpected address to Jehovah. Both these renderings are probable.

\*Because his soul hath labored. Here Jehovah enters and confirms all the prophet has said concerning the Servant's vicarious suffering and its effects.

*a.* The sufferings are stated in the phrases: "his soul hath labored," "he hath delivered his soul unto death, and was reputed with the wicked." The Hebrew text reads "he has poured out his soul [himself] in death," instead of "he hath delivered his soul unto death." At any rate, the prophet again insists on the spontaneity of the Servant's suffering.

*b.* The vicarious nature of the sufferings is contained in the words: "he shall bear their iniquities;" "he hath borne the sins of many, and hath prayed for the transgressors." The "many" include the whole human race (cf. I. Pet. ii. 24). Christ prayed aloud for the transgressors when hanging on the cross (Luke xxiii. 34), and he still prays for them in his heavenly abode of glory (Heb. vii. 25).

*c.* Jehovah again states the effects of the Servant's vicarious suffering in the words: "He shall see and be filled;" "by his knowledge shall this my just servant justify many;" "therefore will I distribute to him very many, and he shall divide the spoils of the strong." The Servant shall see the triumph and the glory of his Church, and he shall be satisfied with its greatness; Aquila, Symmachus, Theo-

his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked ; and he hath borne the sins of many, and hath prayed for the transgressors.

### COROLLARIES.

1. The prophet describes the suffering of the Servant, the vicarious nature of the suffering, and its salutary effects for the Servant himself and the world at large. The suffering consists in great physical affliction, in an entire social annihilation, and national rejection. It is true that these three points reached their highest degree during the crucifixion, but they began most efficaciously and irrevocably with the scourging inflicted according to the Roman manner.

2. As to its nature, the Servant's suffering is both vicarious and spontaneous. Moreover, the Servant is deputed for this spontaneous and vicarious suffering by Jehovah himself, as appears from the very opening paragraph of the prophecy. Since, then, we have a divine institution of the Servant's suffering, a complete annihilation on the part of the Servant, undergone spontaneously for the reconciliation of the human race with God, it follows that the Servant in his suffering is the true high-priest of the New Testament.

dotion, and Neteler refer the phrase "by his knowledge" to the preceding verb "he shall be filled." This gives the meaning : "He shall see, and he shall be satisfied with the sight [the knowledge]." But it is preferable to refer "by his knowledge" to the following clause : "shall this my just servant justify many ;" for not to insist on the Hebrew text, on the Chaldee version and the translation of St. Jerome, it must be kept in mind that Christ's salvation is represented as coming through his knowledge, in St. John xvii. 3; vi. 47, etc. The commentary on the phrase "my servant shall justify many" is found in Rom. iii. 26; v. 19. The strong whose spoils the Servant shall divide are by some explained as representing the spiritual powers of darkness, while others apply the expression to the powerful of this world.

## CHAPTER VII.

## THE BETRAYER'S LOT. Ps. CVIII. (CIX.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—According to the analysis of Prof. Bickell the psalm consists of sixteen stanzas, each of which contains four heptasyllabic verses. As to its contents, the psalm may be divided into the following parts: vv. 2-5 contain a *prayerful* description of the psalmist's enemies and their malice as manifested in word and deed; vv. 6-15 give the imprecation of the psalmist against his enemies, or, as others with less reason suppose, the imprecations of the enemies against the psalmist; vv. 16-20 rehearse the crimes of the psalmist's enemies; vv. 21-25 describe the pitiable condition of the psalmist, provoking God's compassion; vv. 26-29 contain the psalmist's prayer for help and his trustful assurance of being heard; vv. 30, 31 are a promise of thanksgiving for God's help and mercy.

**2. AUTHOR OF THE PSALM.**—David is the author of the psalm. *Reasons:* *a.* The title of the psalm reads: "Unto the end; a psalm for David." We have seen repeatedly (cf. Ps. viii.) that the phrase "unto the end" means "to the chief musician," and that "a psalm for David" means "a psalm of David." *b.* St. Peter, in Acts i. 16, 20, refers to this psalm as being spoken by the Holy Ghost through the mouth of David. *c.* The history of David presents several occasions on which the psalm may have been pronounced, or at least to which the psalm may allude. We can hardly think that David alludes to his enemies

taken collectively; for, though the psalmist speaks first of his enemies in the plural number, he speaks of one person only as soon as the imprecations begin. Nor is it probable that the psalm refers to either Saul or Achitophel; for David always respected Saul's anointed head, and if he had spoken of Achitophel, he would have probably alluded to their previous intimate friendship. But there are two other enemies of David that may be well regarded as the objects of the imprecations contained in the psalm. Semei (Ps. vii.) and Doeg (Ps. li.; cf. I. Kings xxii. 9 ff.; II. Kings xvi. 5 ff.) had offended the king so grievously, the one by his curses against him in his flight, the other by his murder of all the priests in Nob excepting one, that the psalmist's imprecations are to some extent justifiable.

**3. MESSIANIC CHARACTER OF THE PSALM.**—*a.* According to Acts i. 16, 20, St. Peter applies the present psalm to the translation of Judas' office to another and worthier disciple. The apostle supposes in the same passage that the rejection of Judas has been described and predicted in Ps. lxviii. 26, while he applies to the traitor a passage of Ps. cviii. that appears at first sight to be of an entirely subordinate importance. But a less striking point of a type may prefigure the antitype. Besides, this circumstance only proves that the more pronounced features of the psalm certainly refer to the faithless apostle, since even the minor points are applied to him by the inspired speaker. *b.* Even apart from the express testimony of the New Testament, it is antecedently probable that David is the type of Christ not only in his glory and power, but also in his suffering and in his relation to his enemies. *c.* Some writers are of opinion that the literal sense of the psalm refers to the traitor Judas. Their only argument is the fact that the psalm contains imprecations which can hardly be justified when spoken by a mere man. But the literal application of these imprecations to Judas would imply that they proceeded from the mouth of Christ him-



self; and we can hardly suppose that an imprecation may be spoken by the God-man if it sounds too harsh in the mouth of his servant. *d.* The patristic references to the psalm may be found in Kilber's *Analysis Biblica*, ed. II., v. ii. pp. 85 f.

Ps. CVIII. (CIX.).

O God, be not thou silent <sup>1</sup> in my praise, for the mouth of the wicked

And the mouth of the deceitful man is opened against me ;  
They have spoken against me with deceitful tongues,  
And they have compassed me about with words of hatred,

And have fought against me without cause ; instead of making  
me

A return of love, they detracted me ; but I gave myself to prayer.  
And they repaid me evil for good,  
And hatred for my love.

Set thou the <sup>2</sup> sinner over him,  
And may the devil stand at his right hand ;  
When he is judged, may he go out condemned,  
And may his prayer be turned to sin.

<sup>1</sup> O God, be not thou silent. The Hebrew text reads : "O God of my praise, hold not thy peace." Then the psalmist goes on to state that they have striven against him by means of false witness, contrasting his love with their hatred : "In return for my love, they behaved as my adversaries, whilst I was all prayer ; and they rendered me evil for good, and hatred for my love."

<sup>2</sup> Set thou the sinner. Hitzig translates this : "Pronounce against him : guilty." But the parallelism does not permit this rendering, since in the next line there is question of the devil standing at his right hand. The sinner means, therefore, an un pitying accuser who will bring the enemy to the judge and have him condemned. The word rendered "the devil" is by some explained as meaning "an adversary ;" but the devil appears as accuser in Job i. 6 and Zach. iii. 1, 2 ; and since in the present passage a divine judgment is alluded to, we must understand the word as referring to the arch-accuser who appears in other Biblical divine judgments. The psalmist then prays that the enemy may be condemned in the trial, and that his pleading for mercy may be reckoned as an aggravating circumstance. "Prayer [may] be turned to sin" in various ways : The pleading of Aman, for instance, showed want of sympathy for the king and disregard for the dignity of the queen, rather than desire of

May his days be few,  
And his bishopric let another take ;  
May his children <sup>3</sup> be fatherless,  
And his wife a widow.

Let his children be carried about vagabonds, and beg,  
And let them be cast out of their dwellings ;  
May the usurer search all his substance,  
And let strangers plunder his labors.

May there be none to help him,  
Nor none to pity his fatherless offspring ;  
May his posterity be cut off,  
In one generation may his name be blotted out.

May the iniquity of his fathers be remembered in the sight of  
the Lord,  
And let not the sin of his mother be blotted out ;  
May they be before the Lord continually,  
And let the memory of them perish from the earth.

Because he remembered <sup>4</sup> not to show mercy,  
But persecuted the poor man and the beggar,  
And the broken in heart to put him to death.

amendment ; again, the conversation of Judas with Jesus and his presence at the Last Supper were signs of the traitor's consummate hypocrisy and malice rather than of his love for his Master. In both cases we may say that the prayer was turned to sin. Then follows the prayer that the traitor's days may be few, and that his office may be occupied by another.

<sup>3</sup> **May his children be fatherless.** Thus far the imprecations have touched only the person of the enemy ; now they begin to extend to all related to him—his children and his property. The children will be orphans and vagabonds, and they will have to seek shelter with strangers, being driven from their desolate homes. They will find no mercy at the hand of the stranger, and their generation will be cut off without offspring on account of the sins of their parents. As to the property of the enemy, the creditor will take possession of it, after having caught the rightful possessor in his wily snares.

<sup>4</sup> **Because he remembered not.** This sentence has no parallel clause, and we may, therefore, suppose that a line has been omitted. The whole passage refers to the crimes of the enemy, which are rehearsed before Jehovah, in order to render his condemnation the more certain.

And he loved cursing, and it shall come unto him ;  
And he would not have blessing,  
And it shall be far from him ;  
And he put on cursing as a garment.

And it went in like water into his entrails,  
And like oil in his bones ;  
May it be unto him like a garment which covereth him,  
And like a girdle with which he is girded continually.

This is the work of them who detract me before the Lord,  
And who speak evils against my soul ;  
But thou, O Lord,<sup>5</sup> Lord, do with me for thy name's sake,  
Because thy mercy is sweet, do thou deliver me.

For I am poor and needy,  
And my heart is troubled within me ;  
I am taken away like the shadow when it declineth,  
And I am shaken off as locusts.

My knees are weakened through fasting,  
And my flesh is changed for oil ;  
And I am become a reproach to them ;  
They saw me, and they shook their heads.

Help me, O Lord, my God,<sup>6</sup>  
Save me according to thy mercy,  
And let them know that this is thy hand,  
And *that* thou, O Lord, hast done it.

<sup>5</sup> But thou, O Lord. We must supply a word in order to complete the sense : " But thou, O Lord, do nobly for me for thy name's sake ; " or " but thou, O Lord, bring about salvation for me for thy name's sake." In the following lines the sufferer describes his own state of misery and general helplessness, thus contrasting his condition with the crimes of his enemy, enumerated in the preceding section. The suffering of the psalmist is both internal and external. Internally he is overwhelmed with trouble ; externally he is afflicted with poverty, disgrace, and bodily infirmity.

<sup>6</sup> Help me, O Lord my God. The psalmist turns now again to God in earnest prayer for divine help. The first petition is general, imploring assistance ; the second regards the sufferer's honor, " that they may know that this is thy hand, and that thou Jehovah hast done it ; " the third petition implores that God's dealing with the sufferer may be the reverse of the enemies' dealing, " they may curse, but thou dost bless. . . . "

They will curse, and thou wilt bless; let them that rise up  
 against me  
 Be confounded, but thy servant shall rejoice ;  
 Let them that detract me be clothed with shame, and let them  
 be covered  
 With their confusion as with a double cloak.

I will give great thanks <sup>7</sup> to the Lord with my mouth,  
 And in the midst of many I will praise him ;  
 Because he hath stood at the right hand of the poor,  
 To save my soul from persecutors.

## COROLLARIES.

1. We need not point out how the psalm was typically, and to a degree literally, fulfilled in the traitor Judas. Compare, e.g., v. 6, "may the devil stand at his right hand" with John xiii. 27, where Satan is said to have entered Judas. Again, v. 8, "his bishopric let another take" with Acts i. 20 ff., where Matthias is elected in place of Judas. The premature death of the traitor, the lasting remembrance of his black crime, the passing of his paltry gain to the strangers, are other fulfilments of the prophecy.

2. Since Judas is regarded as the type of all Christ's enemies and of the persecutors of the Church, the imprecations contained in the psalm are, in a way, also fulfilled in the person of these enemies of the Lord. If it be said that the imprecations are too severe to agree with God's loving kindness, it must be remembered that no threat is too severe in the mouth of a divine judge who created even hell for the punishment of the wicked.

<sup>7</sup> I will give great thanks unto Jehovah. The psalmist promises the greatest gratitude for God's help in his affliction. He finally represents God as standing at the right hand of the poor, even as Satan stands at the right hand of the wicked enemy, accusing him before the divine Judge and bringing about his condemnation. God's standing at the right implies defence against the attacks of the enemies.



## CHAPTER VIII.

## THE CRUCIFIXION.

**Section I. What are these Wounds in the Midst of  
Thy Hands?**

Zach. xiii.

## INTRODUCTION.

**1. CONNECTION OF THE PROPHECY WITH ITS CONTEXT.**—In ch. xi. the prophet has told us that the Jews esteemed their divinely constituted shepherd equal to the vilest slave, because they paid him the price of a slave for his services. In the same chapter were described the negative effects of the Messianic shepherd on the Jewish nation. In ch. xii. the prophet describes the positive effects of the Messianic shepherd on the new theocracy. It will have enemies indeed, but it will also enjoy God's special assistance in its hardships. Besides, the spirit of prayer and of grace shall be poured upon it by God himself, by means of which it will be led to contemplate him that is pierced (the rejected shepherd) with the greatest sorrow. In ch. xiii. the prophet shows us what God on his part is about to do in recompense, as it were, for this sorrow: a perennial fountain of purification is to be opened, and sin and idolatry are to disappear from the new theocracy (vv. 1-6). At the same time he again shows us that the shepherd has been slain, and that the faithful part of the flock may expect to have a share in the shepherd's sufferings (vv. 7-9).

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* Several authors apply the following words directly to Christ:

“What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.” The principal reason for this explanation is based on the fact that the passage is referred to the five wounds of our Lord in the mass of that mystery. But *α.* it is well known that the Church often uses texts in her liturgy by way of accommodation, so that an argument based on the liturgical use of a passage is not by itself conclusive. The patrons of this opinion feel keenly that the letter of the text is against their explanation. Hence they contend that we must understand “in the house of them that should have loved me” instead of “in the house of them that loved me.” Not to mention the arbitrariness of such an explanation, it *β.* contradicts the proper meaning of the Hebrew word “lover,” which always denotes one who actually loves and not merely a person who might possibly love, or who even ought to love. *γ.* Finally, the whole passage is so closely connected with what precedes that we cannot separate it without doing violence to the sense. Now in the preceding verses there is a kind of a dialogue with the false prophets; hence these latter are questioned and answered also in the passage here under consideration. *δ.* Coming from the mouth of the false prophets, these words are perfectly clear: It is certain (III. Kings xviii. 28; Jer. xvi. 6; xlvi. 37; Movers, *Phoeniz.* I. 682) that the priests and prophets of several idols wounded and mutilated themselves. And since the servants of the idols are supposed to love them, they may well say of their wounds: “With these I was wounded in the house of them that loved me.” *ε.* This becomes the more probable, because the word used in the Hebrew text for “lover” in this passage always denotes either impure carnal love or the idolatrous adherence to a creature. *ζ.* It is true that a great many commentators understand the answer of the false prophets as referring to the house of their parents by whom they have been bodily afflicted in order to bring them to a better life (Cyril, Theodoret,

Haimo, Albertus, Sanchez, Mariana, Vatable, Clarius, Schegg, Trochon). But as we shall see from the commentary, the relatives are according to the context supposed to kill the false prophets, and not merely to wound them. Again, parental love is not expressed by the word used in the Hebrew text. *η*. If another argument is needed to show that the words "with these I was wounded in the house of them that loved me" cannot refer to Christ either literally or typically, we may point to Rom. v. 10, where the Apostle tells us that we have been reconciled to God by the death of his Son when we were still enemies. It was not therefore the lovers of Christ that put him to death.

*b*. But if it is certain that the words "with these was I wounded . . ." refer to Christ only by way of accommodation, it is also certain that those other words of v. 7, "awake, O sword, against my shepherd . . .," apply to him in their literal sense. Among the ancients, St. Ephrem applies the literal sense to Onias, the typical to Christ; and Theodore of Mopsuestia interprets the words of bad princes without mentioning Christ. Ewald is of opinion that the passage refers to Phacee (Pecach), Hitzig refers it to Manasses, Jahn to Judas Machabeus, Pressel to the Davidic kings who followed Ezechias. Most of these conjectures imply that the prophecy was written before the exile, and are, therefore, refuted in the discussion on the authenticity of the second part of Zacharias (Introduction to Zach. xi.). The application to Judas Machabeus will be excluded by reasons which we shall advance for the Messianic reference of the passage.

(1) The text and the context render a Messianic reference at least probable. The opening words "awake, O sword," indicate an irrevocable divine decree, and the solemnity of the words shows the supreme importance of the decree. God calls the shepherd "my shepherd;" he is, therefore, the same person of whom there was question in xi. 4, 11, 12, i.e., the Messiah (cf. Zach. xi.). Moreover,

God calls the shepherd "the man that cleaveth to me," or according to the Hebrew text "my fellow-tribesman." The divine speaker and his shepherd are, therefore, equal to a certain extent, which can apply to none but the Messias.

(2) The New Testament explicitly refers the prophecy to Christ, as we see from the Master's own words: "Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed" (Matt. xxvi. 31; cf. Mark xiv. 27; John xvi. 32). It must be noted here that Jesus does not apply the prophecy to himself merely by way of accommodation; for he is most emphatic about the fact that all his apostles will abandon him at the time of his suffering, and this fact he bases on the prophetic words of Zacharias. If he had argued from a merely proverbial meaning of the passage, expressing what usually happens when the shepherd is attacked, he could not have applied it to himself with such undeniable certainty.

(3) The patristic testimonies regarding the Messianic character of the prophecy, or rather the references to those testimonies, are collected in Kilber's *Analysis Biblica*, ed. II. vol. i. pp. 522 f.

#### ZACH. XIII.

In that day there shall be a fountain<sup>1</sup> open to the house of David, and to the inhabitants of Jerusalem for the washing of the sinner, and of the unclean woman. And it shall come to

<sup>1</sup>In that day there shall be a fountain. The words allude to the legal purifications (Num. viii. 7; xix. 9), by which internal sanctity was typified (Ps. l. 9). The same promise concerning the purifying waters of the New Testament is found in Ezech. xxxvi. 25 (cf. xlvii. 1; Joel iii. 18). The impurity to be removed is of the highest grade, as may be seen in Lev. xv. 20 f. That the words cannot be referred to the time of Josias follows from what has been said about the Messianic character of the prophecy. Two peculiarities must be noted in this fountain: *a.* it is represented as one of the effects of the "pierced one" of whom the prophet speaks in xii. 10; *b.* the purification from sin obtained in this fountain is so universal that we cannot restrict its reference to the sacrament of baptism, but must extend it also to the sacrament of penance.



pass in that day, saith the Lord of hosts, *that* I will destroy the names of idols<sup>2</sup> out of the earth, and they shall be remembered no more; and I will take away the false prophets, and the unclean spirit out of the earth. And it shall come to pass, *that* when any man shall prophesy any more, his father and his mother that brought him into the world shall say to him: Thou shalt not live, because thou hast spoken a lie in the name of the Lord; and his father, and his mother, his parents, shall thrust him through, when he shall prophesy. And it shall come to pass in that day, *that* the prophets shall be confounded, every one by his own vision, when he shall prophesy; neither shall they be

<sup>2</sup>**I will destroy the names of idols.** In this promise we have an allusion to Os. ii. 17; the prophet predicts the apostolic office of the Church, which will consist in destroying idolatry all over the earth. It is true that at the time of Zacharias the Jewish nation was no longer given to idolatrous practices, and it is for this reason that several authors defend the pre-exilic origin of the prophecy. *α.* But it is not true that the danger of idolatry was so far removed from Israel after the exile that a warning against it was out of place (cf. II. Esdr. vi. 14). *β.* At the time of the Machabees there were a number of Jewish apostates found among the ranks of their idolatrous enemies; *γ.* and finally, the prophet does not speak about destroying idols in Palestine only, but all over the earth, so that the want of idols in Palestine at the time of Zacharias does not show that the prophecy was written earlier.

<sup>3</sup>**I Will take away the false prophets.** Idolatry and false prophets had been the ruin of the first theocracy. In the new theocracy these two radical evils will be wholly removed. In Deut. xiii. 6; xviii. 20, it is enjoined that the false prophets are to be slain; in the new theocracy the very parents of the false prophet will fulfil this duty. As to the prophets themselves, they shall not foretell the truth, and they shall not even wear the external garb of the prophet, but shall profess themselves to be simple husbandmen working for their daily bread after the example of their father Adam. As to the signs inflicted on their bodies, which mark them as specially devoted to certain idols (cf. Introd. 2, a), they shall freely acknowledge that these are the signs of the idols. *Explanations:* *a.* This open profession is the effect of true conversion and repentance (Cyril, Albertus, Reinke, Knabenbauer, etc.). *b.* These professions are the outcome of hypocrisy; the prophets hypocritically declare that they never had any communion with idolatry and idolatrous practices. This view supposes that "in the house of them that loved me" refers to the house of the prophets' parents (Jerome, Ribera, Sanchez, Keil, Trochon). *c.* The professions of the false prophets are uttered through fear; the cowardly sinners fear that an open acknowledgment of their true state would bring on the punishment of death (a Lapide, Menochius, Tirinus). There is no solid reason for not adhering to the first of these explanations.

clad with a garment of sackcloth to deceive. But he shall say: I am no prophet, I am a husbandman; for Adam is my example from my youth. And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts; strike the shepherd, and the sheep shall be scattered, and I will turn my hand to the little ones. And there shall be in all the earth, saith the

<sup>4</sup> **The sheep shall be scattered.** In ch. xii. the prophet has announced that the new theocracy will not be without its special enemies, and in v. 10 ff. the means are indicated that will lead the members to victory. In the present passage the prophet shows the reason why there shall be tribulation even in the Messianic reign. The shepherd himself has, according to God's all-wise providence, been afflicted: "Awake, O sword . . ." (cf. *Introd.* 2 b), and the sheep must resemble their shepherd. The phrase "I will turn my hand to the little ones" may be understood in two ways: *a.* I will show mercy to the little ones (Sanchez, Jerome, Albertus, Ribera, Sa, Mariana, Reinke, Trochon, Knabenbauer). This explanation appears to be based on the fact that the "little ones" are treated as distinct from the body of the flock; again, on the fact that the "little ones" appear to be identical with the remainder and with the third part which shall be saved (*Is.* x. 21; *Jer.* xxiii. 3; *Mich.* ii. 12; *Sophon.* ii. 9, etc.; *Zach.* xiii. 8, 9). *b.* "I will turn my hand to the little ones" means "I will afflict the little ones" (Tirinus, Schegg), or at least it is not certain whether the phrase promises mercy or threatens punishment (a Lapede, Menochius). The circumstance that in the following passage the "third part" is represented as undergoing severe affliction, leads one to understand the prediction in its threatening sense.

<sup>5</sup> **And there shall be in all the earth.** In this passage the prophet announces the effect of the dispersion of the sheep: two parts of them shall perish, only the third part shall be saved. *Explanations:* *a.* This refers to the whole human race (Jerome, Albertus, Ribera, a Lapede, Menochius, Gordon). The opening words of v. 8, "and there shall be in all the earth," appear to demand this interpretation. *b.* The prediction refers only to the Jewish people, so that the words "in all the earth" refer only to the land of promise (St. Cyril, Ephrem, Theodoret, Sanchez, Vatable, Mariana, Tirinus, Schegg). In particular, the prediction refers to the Jews during the time of the Roman siege, after which only one third of the nation was left (Sanchez; cf. Josephus, *Bell. Jud.* VII. xvii.; Jerome, Cyril, Calmet, Reinke). This third part will be brought through the fire, and will be refined till at length, at the end of time, it will be converted to Christ (cf. Vatable, Mariana, Reinke). Others, however, understand by the third part those Jews who were from the beginning converted to Christianity, and the refining fire denotes the afflictions

Lord: two parts in it shall be scattered and shall perish ; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say : Thou art my people ; and they shall say : The Lord is my God.

### COROLLARY.

The prophecy of Zacharias promises : *a.* a constant means of sanctification in the Christian theocracy ; *b.* the cessation of idolatry ; *c.* the disappearance of false prophets ; *d.* it repeats the announcement of the shepherd's suffering and violent death ; *e.* it foretells the affliction of the sheep, with the result that two-thirds will perish, and only one-third be saved ; *f.* even this one-third will have to suffer with the shepherd, but God will be always ready to assist them.

## Section II. Let us Condemn Him to a Most Shameful Death.

Wis. ii.

### INTRODUCTION.

**1. ANALYSIS OF THE CHAPTER.**—*a.* The writer gives the thoughts of the wicked concerning the end of man: there is no spiritual principle in man, and therefore he is not immortal (vv. 1-5). *b.* Two inferences may be drawn from this principle: 1. One must endeavor to enjoy the present life to the utmost (vv. 6-9); 2. one must persecute the

and sufferings which every disciple of Jesus must bear with his Master (Theodoret, Sanchez, Knabenbauer). *c.* The prediction refers literally to the Jewish people, but it may be similarly applied to the Church consisting of converts out of all the nations (Jerome, Albertus, Ribera, Menochius, Calmet, etc.). The third part must be taken morally, not mathematically; the whole expression resembles Is. vi, 13 ; Ezech. v. 2, 12 ; Matt. xxiv. 40, 41.

righteous, because their manner of life, their principles, and their very presence are opposed to right reason (vv. 10–20). *c.* The inspired writer maintains against the wicked that their principles are false, that God exists, that the soul is immortal, and that death is the work of the devil (vv. 21–25).

**2. MESSIANIC CHARACTER OF THE CHAPTER.**—The Messianic nature of the passage is especially proved from vv. 10–20. *a.* The Fathers explain these verses as referring to the death of Christ: Barnabas, Justin, Clement of Alexandria, Tertullian, Hippolytus, Origen, Cyprian, Lactantius, Hilary, Athanasius, Augustine, Maximus, Evagrius (cf. Kilber's *Analysis Biblica*, ed. II. vol. ii. p. 154).

*b.* The passages of the Old and the New Testament that are parallel to vv. 10–20 refer to Jesus Christ. We must, therefore, infer that these verses too must be applied Messianically. "He is contrary to our doings," the inspired writer says in v. 12, "and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life." St. Matthew (xxiii. 23) furnishes, as it were, a commentary on these words: "Wo to you scribes and Pharisees, hypocrites. . . ." St. Luke (xi. 45) has a similar passage: "And one of the lawyers answering saith to him: 'Master, in saying these things thou reproachest us also.'" The fourth Gospel, too, tells of Christ reproaching the scribes and Pharisees (John vii. 19).

Wisdom ii. 13 reads: "He boasteth that he hath the knowledge of God, and calleth himself the Son of God." Compare with this John viii. 54, 55: "If I glorify myself, my glory is nothing; it is the Father that glorifieth me, of whom you say that he is your God. . . ." The dialogue between Jesus and his enemies in which he professed his divinity, and which led to an attempt on the part of the Jews to stone the Master, is another parallel passage to the foregoing text (John x. 29–33). The words of St. Matthew (xxvii. 43) are nothing but a paraphrase of the passage of the Book of Wisdom addressed to Jesus crucified: "He

trusted in God; let him now deliver him, if he will have him; for he said: I am the Son of God."

Wisdom ii. 14 is verified in Jesus Christ according to John vii. 7; Luke vi. 8; Matt. ix. 4; for the evangelists really show us how Jesus became "the censurer of . . . thoughts" of his enemies.

Wisdom ii. 15 reads: "He is grievous unto us even to behold, for his life is not like other men's, and his ways are very different." Jesus himself comments on this passage in John iii. 20, where he explains that he who does evil hates the light; I. Cor. vii. 31 says of the just that they use the world as if they did not use it (cf. John xv. 19). Matt. vii. 28 describes the difference between the actions of Jesus and those of the scribes; John xv. 24 testifies that Jesus did what no one else could do; Acts vi. 14 shows us the fears of the Jews that Jesus would change their traditions and destroy their city.

Wisdom ii. 16 reads: "We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father." The commentary on this passage we find again in the gospels: according to Matt. xii. 39 Jesus calls his enemies a wicked and adulterous generation; according to Matt. xxiii. 27 he likens them to whitened sepulchres; according to John viii. 55 he openly calls them liars. The gospel of St. Luke (xii. 1) gives Christ's warning against the leaven of the Pharisees which is hypocrisy. And St. Matthew (v. 10) contains Christ's open declaration that blessed are those that suffer persecution from his enemies. John viii. 27 gives a commentary on the last part of the verse of the Book of Wisdom.

Wisdom ii. 18 reads: "For if he be the true Son of God, he will defend him, and will deliver him from the hands of his enemies." This is parallel to Ps. xxi. 9: "He hoped in the Lord, let him deliver him; let him save him, seeing he delighteth in him." The fulfilment is told in Matt.



xxvii. 40-43: "If thou be the Son of God, come down from the cross. . . ." We may even compare the passage with the words of the tempter in the desert (Matt. iv. 6), telling Jesus to change the stones into bread if he be the Son of God.

Wisdom ii. 19 reads: "Let us examine him by outrages and tortures, that we may know his meekness and try his patience." The whole history of the passion is a running commentary on this verse; we may, however, specially refer to John xviii. 30: "If he were not a malefactor, we would not have delivered him up to thee."

Wisdom ii. 20: "Let us condemn him to a most shameful death; for there shall be respect had unto him by his words." It is well known that the most shameful death was that of the crucified, as may be seen in Deut. xxi. 23. The sentence of death itself is given in Matt. xxvi. 65, 66: "He hath blasphemed, what further need have we of witnessses? . . . He is guilty of death."

Grotius finds the prophecy so clear that he believes it has been interpolated by a Christian hand.

#### WISD. II.

For they have said,<sup>1</sup> reasoning with themselves, *but* not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell. For we are born of nothing, and after this we shall be as if we had not been. For the breath of our nostrils

<sup>1</sup> For they have said. The premise from which the argument of the wicked starts is the fact that our life is short and tedious. The phrase that there is no remedy in the end of man signifies that there is no happier future in store for any one after death. On the other hand, no one has ever returned from the grave to tell us that there is a state of future punishment. We are born of nothing, i.e., by chance, and the same chance will cut us off from the land of the living, leaving nothing of us. The writer then proceeds to explain the mystery of life as it is conceived by the wicked; the breath of our nostrils does not substantially differ from the smoke which accompanies the fire. Our speech, in Greek our "*logos*," i.e., our very thought, is like a spark produced by our heart-beats, and with death our body will become ashes, our soul will vanish into thin air.

is smoke, and speech a spark to move our heart ; which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist which is driven away by the beams of the sun, and overpowered with the heat thereof. And our name in time shall be forgotten, and no man shall have any remembrance of our works. For our time is *as* the passing of a shadow, and there is no going back of our end; for it is fast sealed, and no man returneth.

Come therefore,<sup>2</sup> and let us enjoy the good things that are present, and let us speedily use the creatures as in youth. Let us fill ourselves with costly wine and ointments, and let not the flower of the time pass by us. Let us crown ourselves with roses, before they be withered ; let no meadow escape our riot. Let none of us go without his part in luxury; let us everywhere leave tokens of joy, for this is our portion and this is our lot.

Let us oppress the poor<sup>3</sup> just man, and not spare the widow, nor honor the ancient gray hairs of the aged. But let our strength be the law of justice ; for that which is feeble is found to be nothing worth. Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against

<sup>2</sup> **Come therefore, and let us enjoy the good things.** The wicked begin now to draw the first inference from their principle : Since there is nothing but the present, they must enjoy the present. The good things contained in the present are reduced to two : to wine and luxury. The ointments are either to flavor the wine, or they are supposed to be poured over the body ; the roses too were worn by the guests at the feasts. Instead of the reading "let no meadow" [*μηδεὶς λείμῳν*] has, according to Reusch, been substituted for "let no one of us" (*μηδεὶς ἡμῶν*). The whole phrase is wanting in the present Greek text, though Grimm is of opinion that it belongs to the original text. The speakers conclude by repeating that these are the only goods they can expect to enjoy : "this is our portion and this our lot" (cf. Is. xxii. 13; lvi. 12; Ps. xxii. 5; Prov. ix. 5; Matt. vi. 15; Ps. cii. 15; Is. xl. 6; II. Mach. vi. 7; Prov. xii. 11).

<sup>3</sup> **Let us oppress the poor just man.** Here begins the second practical inference from the godless principle of the wicked. They conclude that they ought to exercise the greatest cruelty against all those that are weaker than themselves, and especially against the just man by excellence who perplexes them by his upright life, and troubles them by his principles of righteousness. This cruelty they exercise both for the brutal pleasure it gives them, and in order to rid themselves of all disagreeable companionship (cf. Prov. xii. 10; Is. x. 2; II. Mach. iii. 10; Lam. iv. 16; see also Introduct. 2, b.).

us the sins of our way of life. He boasteth that he hath the knowledge of God, and calleth himself the son of God. He hath become the censurer of our thoughts. He is grievous unto us, even to behold, for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father. Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be. For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures, that we may know his meekness and try his patience. Let us condemn him to a most shameful death; for there shall be respect had unto him by his words.

These things they thought<sup>4</sup> and were deceived, for their own

<sup>4</sup> **These things they thought and were deceived.** The inspired writer now explains the error of the wicked: *a.* First he assigns its cause, "for their own malice blinded them" (cf. John iii. 19). *b.* In the second place he sums up their erroneous doctrine: they know not the secrets [the mysteries of the providence] of God; they do not expect any reward for the just, and, therefore, they do not esteem the honor of holy souls. *c.* In the third place the sacred writer gives the reason why the opinion of the wicked is false: "God created man incorruptible. . . ." We know that the immortality of man's body is not naturally due to man, but is a preternatural gift (cf. The Condemnation of Bajus by Pius V., and that of the Jansenists by Innocent IX.). Our present translation "to the image of his own likeness" supposes in the Greek text the word *ὁμοιότητος* for likeness; but in point of fact there are two other readings in the Greek codd.: *ιδιότητος* and *αἰδιότητος*. The first gives the rendering: "to the image of his own property;" the second means "to the image of his eternity." Reusch is of opinion that the reading *ιδιότητος* is the most correct. The phrase, which imitates Gen. i. 26, shows in any case man's immortality, at least the immortality of the soul. *d.* In the fourth place, the sacred writer accounts for the fact that man is now mortal: "by the envy of the devil death came into the world." It is true that St. John (viii. 44) calls the devil a murderer from the beginning, and again (Apoc. xii. 9; xx. 2) the apostle calls him the old serpent who is the devil and Satan, but the passage now under consideration is the first in the Sacred Scriptures which clearly identifies the serpent in Paradise (iii. 15) with the devil. *e.* Finally, in the fifth place, the inspired writer states who are those that must expect the punishment of death. Instead of the rendering "they follow him that are of his side" we translate more correctly: "they experience [death] who are of his [the devil's] side." Others, however, understand the passage as meaning, "those that are of his side follow the devil in spreading death in this world."

malice blinded them. And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honor of holy souls. For God created man incorruptible, and to the image of his own likeness he made him. But by the envy of the devil death came into the world ; and they follow him that are of his side.

### COROLLARY.

The circumstance that most of the particular afflictions mentioned in the chapter were verified in Jesus crucified leads us to apply the prophecy especially to the crucifixion.

### Section III. They Have Dug My Hands and Feet.

Ps. xxi. (xxii.)

### INTRODUCTION.

1. **STRUCTURE OF THE PSALM.**—The psalm consists of nine stanzas, each of which contains eight heptasyllabic iambic verses. According to the division of the psalm in our Bibles, the stanzas end with vv. 4, 8, 12, 15, 18, 22, 25, 28, 32. The thought of the psalm proceeds thus: Why dost thou not hear my prayer ? seeing that thou hast always helped our fathers, and that I am in the greatest distress. They now reproach me with my hope in thee, a hope which I have cherished from my infancy. My enemies have prevailed against me ; they have inflicted on me the greatest sufferings. Therefore do thou hear my prayer . . . Let all Israel praise God, because he has heard me ; let the poor ones and the Gentiles praise the Lord for his mercy to them. His kingdom shall extend over all the nations. . . . Hengstenberg does not agree with this division given by Prof. Bickell. He divides the psalm into three stanzas, including vv. 2–11, 13–22, 23–32, respectively. Of verse 12 he makes a mere link, connecting the first with the second stanza. Cf. Ps. xvii. De Wette and Köster are of opinion

that the psalm consists of a number of stanzas comprising five lines each. But they do not divide it properly, for they break the connection of thought.

**2. AUTHOR OF THE PSALM.**—Hitzig contends that Jeremias is the author of the psalm. His reasons for this opinion are too vague to convince the reader. If the style of Jeremias, in passages which picture deep distress, is copious and flowing like that of the present psalm, his practice of borrowing from previous authors is so well known that we must suspect him in this peculiarity of style too. There is no decisive argument against David's authorship of the psalm, which is asserted in the title. Without determining here the subject of the psalm, we may state the opinions regarding the occasion and the time of its composition. 1. Bucer, Venema, and a number of other scholars refer the composition of the psalm to the circumstances related in I. Kings xxiii. 28. David, on all sides surrounded by the adherents of Saul, was saved only because the Philistines made an inroad into Saul's territory. 2. Rudinger and several others hold that the psalm was composed at the time of the rebellion of Absalom. Its history is, according to these authors, contained in II. Kings xvi., xvii. From verse 26 they infer that the psalm was composed after David had sent back the priests and the ark of the covenant. Cf. II. Kings xv. 24, 25. To the same period they refer Pss. vi., xxiv., lxviii., lxxxv. 3. Schulze, Paulus, and others place the composition of the psalm in the time of the Syrian war, the history of which is told in II. Kings x. This conjecture is based on the "strong ones of Basan" (in our version "fat bulls") of verse 13, as compared with Ps. lxxxii. 3-9; for it appears from these passages that a powerful confederation of that region marched against David. Paulus, moreover, conjectures from Pss. xliii. and lxxxviii. that at the same period David labored under the anxiety of a doubtful war and was afflicted with a dangerous illness. 4. It will appear in the next paragraph that David is not the subject of this



psalm. Hence the foregoing three opinions are based on a false supposition, unless we understand them in such a manner that they assign mere external circumstances in connection with which God may have inspired the psalmist to compose his prayer of woe and of triumph. The precise time at which the psalm was composed has thus far remained a mystery.

**3. SUBJECT OF THE PSALM.**—*Opinions*: 1. The psalm is referred to David by Venema, Rudinger, Paulus, and others; to Ezechias by Jahn; to Jeremias by Hitzig. But all must confess that its literal sense has been verified in no single person of the Old Testament. Hufnagel, one of the many who refer the psalm to its author David, gives in his commentary a fair example of the makeshifts to which that school is reduced. According to him, vv. 2, 3, 13–16 are historical, while vv. 8, 9, 17, 18 are merely fanciful, i.e., they express how the enemies would insult the prisoner, how they would rejoice over his reduced body, and how they would, after his death, divide his garments should David have the misfortune of falling into their hands.

2. De Wette is inclined to refer the psalm to the Jewish people during the Babylonian captivity. He follows, in this view, several of the older Rabbinic writers, who applied the psalm to Esther. Kimchi and Jarchi see in the psalm a description of the Jewish people in its present state of misery and exile. But, as Hengstenberg well remarks, the whole passage from v. 23 to v. 27 is inexplicable according to that view. In fact, this circumstance is fatal to every commentary which rejects the individual application of the psalm. Besides, unless we see in the sufferer an individual, we hardly understand his constant reference to such things as are wholly peculiar to individuals, e.g., his hands and feet, his tongue, his bones, his mouth, his eyes, etc.

3. Next a word about the Messianic application of the psalm. This is commonly received among Christian writers. Theodore of Mopsuestia, who contended that the

psalm literally refers to David persecuted by his son Absalom, and that it is applied to Christ by mere adaptation in the writings of the evangelists and the apostles, was condemned in the second council of Constantinople (or the fifth ecumenical one). But Christian writers differ in their Messianic explanations.

*a.* Hengstenberg, in his later works, is of opinion that the psalm literally refers to the just man in general. It offers, in other words, a description of suffering righteousness delivered, which by its very deliverance promotes God's interests among both Jews and Gentiles. Christ's righteousness, suffering, and deliverance exceeding the corresponding characteristics of all other sufferers, the psalm has in Christ its highest fulfilment. In general, it may be said of Hengstenberg's theory that it rests on no solid ground; the details of the suffering, as given in the psalm, are by far too personal and special for a subject representing a general idea.

*b.* Another class of authors advocate the application of the typical meaning of the psalm to Christ, referring its literal meaning to David. But we have seen that a great number of details contained in the psalm were not verified in the case of David, or in any other single person of the Old Testament. Consequently this opinion is not satisfactory.

*c.* Patrizi, Tholuck, Dathe, and many others apply the literal sense of the psalm partially to David and partially to Christ, thus blending type with antitype. They contend that certain passages of the psalm cannot literally refer to Christ. But the passages advanced are not conclusive; for verses 12, 13, 21, 22 do not necessarily imply that the sufferer is not yet in the midst of his trials; if the trials are said to be near, this phrase does not deny their presence, but merely excludes their absence. The prayer of the sufferer to be freed from death (vv. 20-22) does not necessarily suppose preservation from death, but applies equally well to restoration to life through the resurrection.

Nor can v. 3 be appealed to as showing that the psalmist's prayer for delivery lasted longer than Christ's; for Christ prayed in this manner not only at the hour of his actual suffering, but he did so long before the time of his passion, as may be inferred from John xii. 27; Matt. xxvi. 39, 42; etc. Verses 15, 16 only show the exceeding great affliction and pain which the sacred humanity of Jesus had to endure on the cross. Finally, vv. 5, 6 contain a beautiful motive why the heavenly Father should hear his afflicted Son: had he not heard the ancestors of his people in all their troubles? Consequently it seems clear that the grounds for referring the literal meaning of the psalm partially to David are very unsound.

*d.* It is commonly held by Catholic theologians that the literal meaning of the entire psalm refers to Christ, though its figures and expressions may have been adopted from circumstances of David's own life. Even Protestant writers, such as Michaelis, Knapp, Ringeltaube, Muntinghe, Hensler, Uhland, Dereser, Pareau, Kaiser, etc., agree on this point. Moreover, Jewish tradition, in spite of the unwelcome idea of a suffering Messiah, gave to Ps. xxi. (xxii.) a Messianic interpretation (see below). Besides, according to Matt. xxvii. 46 and Mark xv. 34, Jesus uttered the first words of the psalm on the cross; St. Paul (Heb. ii. 12) puts the words of verse 23 into the mouth of Jesus; and St. John (xix. 24) relates the fulfilment of verse 19. The words of Matt. (xxvii. 39, 43) correspond so closely with vv. 8, 9 of the psalm that they appear to be quotations. Michaelis, indeed, thinks that Christ's enemies quoted verse 9 of the psalm, because it expressed their own sentiments regarding him, but that they were not aware how unhappily they fulfilled the prophecy. The minute fulfilment of vv. 15, 16 in the crucifixion and its attendant sufferings; the piercing of Christ's hands and feet (Luke xxiv. 39), according to verse 17; the cleaving of his tongue to his jaws (John xix. 28), according to verse 16; finally, the share of the rich and poor, of the Jews and Gentiles,

in Christ's sacrificial feast, according to the last part of the psalm—all these are facts which confirm the Messianic character of the psalm.

The references to the patristic testimony regarding the Messianic character of the psalm may be found in Kilber's *Analysis Biblica* (ed. II., vol. ii., pp. 23 ff.); see also Reinke, "Messianische Psalmen," vol. i., pp. 220 ff. The more important testimony of the Jewish tradition is exhibited in the following passages:

*Verse 7.* Yalkut on Isaiah lx. fol. 56, col. 4, has the following explanation: "Our Rabbis have handed down: At the time when Messiah comes he will stand on the roof of the temple and will call to the Israelites, saying: Ye pious sufferers, the time of your redemption is at hand, and if you believe, rejoice over my light, which rises upon you, for it is said: Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee (Is. lx. 1). And upon you alone it rises, for it is said: For behold, the darkness shall cover the earth, and gross darkness the people (verse 2). In that same hour the Holy One, blessed be he, will make rise his light, which is the light of the Messiah and of the Israelites, and all will walk in the light of king Messiah and of Israel, as it is said: And the Gentiles shall come to thy light, and kings to the brightness of thy rising (verse 3). They will come also and lick up the dust under the feet of king Messiah, as it is said: And lick up the dust of thy feet (Is. xlix. 23). They will come and fall upon their faces before Messiah and before Israel, and exclaim: We will be thine and Israel's servants, and each Israelite will have 2800 servants, as it is said: In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you (Zach. viii. 23). Rabbi Simeon ben Pasi said: In that hour the Holy One, blessed be he! lifts up the Messiah to the highest heavens and spreads over him the splendor of his glory before the nations of the world and before the impious Persians. The

Holy One then said to him: Ephraim, Messias our righteousness! judge them and do as thy soul pleaseth; for were it not for my compassion which I have shown unto thee in such a degree, they would have soon killed thee at once, as it is said: Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord (Jer. xxxi. 20). Why does he say: I will surely have mercy? It is written: I will have mercy, because at the time when he was bound in prison they gnashed with their teeth and twinkled with their eyes and shook their heads and opened their mouths, as it is said: All they that see me, laugh me to scorn, they shoot out the lip, they shake the head. . . ." (Ps. xxi. 7).

*Verse 15.* Yalkut on Is. lx., fol. 56, col. 4, reads thus: "When the son of David will come, they will bring iron sticks and place them on his neck, till his stature is pressed down and he cries and weeps and, lifting up his voice, says: Lord of the universe! how much strength have I still! how much spirit have I yet! how much breath is still in me, and how many members are there yet! Am I not of flesh and blood? At that hour the son of David weeps and says: My strength is dried up like a potsherd. The Holy One, blessed be he, then says to him: Ephraim, Messias, my righteousness! thou hast already taken upon thee this suffering since the days of creation; let thy suffering be like mine which I felt at the time when Nebuchadnezzar the impious went up and destroyed my house, and burned the temple, and banished me and my children among the nations of the world. By thy life and the life of my head! ever since I have not returned to my throne. And if thou wilt not believe this, behold the dew which is upon my head, as it is said: For my head is filled with dew [Cant. v. 2]. In that hour Messias says to him: Lord of the universe, now my mind has become easier within me, for it is sufficient for the servant to be like his



master." Cf. *Hebraica*, vol. ii. pp. 131 ff.; Edersheim, "Life and Times of Jesus," vol. ii. app. ix. p. 718.

**4. TITLE OF THE PSALM.**—The title of the psalm is rendered in our version "unto the end, for the morning protection, a psalm for David." The last clause must be understood as meaning "psalm of David." About the phrase "unto the end" we have spoken in the Introduction to Psalm viii. It means "to the chief musician" or "to the leader of the choir." A word must be said about the remaining clause, "for the morning protection." As it stands, it follows the Vulgate and the LXX. rendering. Agelli applies it beautifully to Christ's resurrection. But the phrase supposes the Hebrew reading "‘ejaluth" instead of the actual "‘ayyeleth." Faithfully rendered, the Hebrew text has the meaning "on the hind of the morning." Kimchi is of opinion that the hind is a figurative expression for the Hebrew people, which is compared to a hind in Cant. ii. 7; iii. 5. This opinion prepares the way for an application of the psalm to the people of Israel, an explanation that has been rejected in the preceding paragraph. Others think that the Hebrew phrase rendered "hind of the morning" was the name of a musical instrument (Herenberg, Theodor., etc.) which was to accompany the singing of the psalm, or of a division of the temple musicians by whom it was to be chanted (Calmet, etc.), or that a well-known popular song began with these words, after the melody of which the psalmist wished to have his hymn chanted (Aben-Ezra, Eichhorn, etc.). Many object to these explanations that they are fancies rather than facts, and that they are advanced without any solid basis to rest on. There is another class of interpreters who see in the title of the psalm a reference to the time of day for which it was destined. To these authors belong Fabier and Anton, who follow the Chaldee rendering "for the early dawn" or "for the might of morning," either reading "‘eyaluth" in the Hebrew text instead of "‘ayyeleth," or following Gesenius in explaining the "hind" as a figu-

rative expression for the rising sun. Neither view has found many adherents among commentators. Other scholars have found in the title a reference to the contents of the psalm. The hind is to them a figure of persecuted innocence; they point to II. Kings i. 19, where David compares Jonathan to a roe slain in the high places, to Is. xiii. 14 and Prov. vi. 5. Cf. Gen. xlix. 21; Prov. v. 19; Cant. ii. 7, 9; viii. 14; I. Kings xvii. 20; xxiv. 15. In the phrase "of the morning" this last class of commentators see either an indication of the time at which the hind is supposed to be hunted, or a figurative expression for prosperity coming after misfortunes. Similar figures are found in Is. lviii. 8, 10; xlvi. 11; viii. 20; Os. vi. 3; x. 15. The whole clause, expressed in proper terms, means, then, "the suffering just man delivered" (Hengstenberg). Thus far none of the foregoing explanations has attained such a degree of certainty as to exclude the probability of the others.

Ps. XXI. (XXII.).

O God, my God,<sup>1</sup> look upon me;  
 Why hast thou forsaken me?  
 Far from my salvation  
 Are the words of my sins.

<sup>1</sup> **O God, my God.** The opening words "O God, my God," present the reason for the psalmist's trustful prayer, indicating that there is hope as long as God is his God. In the Hebrew text the word here used for God implies his omnipotence, like our expression "Almighty." The succeeding clause, "look upon me," is not found in the present Hebrew text. The Vulgate has inserted the words because they are found in the LXX. version. Agelli is of opinion that this version inserted the clause as a mere explanation, reading first, "my God, look upon me," and adding the second "my God" later on. Jesus on the cross (Matt. xxvii. 46; Mark xv. 34) did not insert the phrase "look upon me," and thus showed that it was wanting in the Aramæan version, since Jesus is supposed to have quoted the Aramæan rendering. Any one who can regard God as his God can ask in his distress, "Why hast thou forsaken me?" But Jesus had a special right to ask the question. According to the English version the subject of the next sentence is "the words of my sins," while the phrase "far from my salvation" constitutes the predicate. This reading agrees with the Vulgate and the LXX. versions. Calmet,

O my God, I shall cry by day,<sup>2</sup> and thou wilt not hear ;  
And by night, and it shall not be reputed as folly in me ;

applying the literal sense of this passage to David, refers it to his sins of adultery and murder, and finds here a fulfilment of the prophecy of Nathan (II. Kings xii. 10, 11). Those who refer the literal meaning of the passage to Christ explain it thus: "Far from my salvation are the words of the sins of mine" (i.e., of my subjects). Cf. John i. 29 ; II. Cor. v. 22 ; I. Pet. ii. 21 ; Gal. iii. 13. St. Augustine and Muis are of opinion that Jesus on the cross uttered these words as a typical complaint of all his suffering subjects. The Hebrew text reads, "far from my deliverance, [far from] the words of my groaning," or, as others translate, "far from my salvation are the words of my groaning." This rendering cannot well be adopted, because the phrase "the words of my groaning" presents the subject in the plural number, while in the predicate "far from my salvation" the adjective "far" is in the singular. Following, then, the rendering, "far from my salvation, [from] the words of my groaning" (cf. Jer. xlvii. 3 ; Symmach.), the question again arises whether this whole clause must be understood absolutely or as depending on the preceding verb "thou hast forsaken me." Many adopt the former view, and translate "[thou art] far from my salvation, from the words of my groaning." But these commentators ought to supply the pronoun of the second person singular, as Prof. Bickell has done. Without such an alteration of the Hebrew text, we must follow the second of the foregoing views, and render the passage, "O God, my God, why hast thou forsaken [left] me far from my salvation, and from the [object of the] words of my groaning" (Hengstenberg). The word rendered "groaning" primarily signifies "roaring [of a lion]" or "bellowing ;" its secondary meaning implies loud complaint. Prof. Bickell has not only introduced the pronoun of the second person singular into the Hebrew text, as we have already seen, but he has also restored the phrase "look upon me" according to the LXX. version, and, moreover, he has introduced the word "Jehovah" after the phrase "forsaken me."

<sup>2</sup> **O my God, I cry by day.** According to the Hebrew text we must render this passage, "my God, I cry in the daytime, and thou answerest not ; and in the night time, and I am not silenced." We notice here the strictest parallelism ; for the last verb "I am not silenced" is exactly parallel to "thou answerest not," since the sufferer will be silent when he finds his prayers answered. The passage has been thus translated by Jerome, Aquila, Symmachus, Theodoret, and also in the Chaldee version. A number of other interpreters render the last clause "and in the night time, and I have no rest." This rendering is in its meaning substantially identical with the preceding translation. Even the conjecture of Köhler, who translates "and I find no quiet place" (so that my voice can be heard), does not substantially change the parallelism of the verse. But the LXX. rendering, which is followed by the Vulgate, has given rise to numberless difficulties. The circumstance that it is difficult to restore the Hebrew text so as to make it agree with the LXX. rendering has caused the conjecture that the Greek text itself was corrupted at a

But thou dwellest in the holy place,<sup>3</sup>  
The praise of Israel.

very early date. Fischer suggests the reading in the LXX. version *οὐκ ἔστιν ἄνεσις* instead of *οὐκ εἰς ἄνοιαν*, i.e., "I have no rest," instead of "it shall not be reputed as folly." Agelli explains the phrase "it shall not be reputed as folly in me" of the present Greek and Latin text as meaning, "it shall not be reputed as pride and haughtiness of mind in me, as if I were complaining of God's providence in my regard." Theodoret, Jerome, Eusebius, and Athanasius explain, "it shall not be reputed as folly, because I shall be heard in the end." Genebrard interprets, "I am not heard, not on account of my own sins, but on account of the crimes of men." Augustine interprets "many in spite of their incessant prayers are not heard, not as if the prayer itself were folly, but because the salvation of their souls demands that it be left unheard." The contrast between this passage and John xi. 41, where Jesus declares that his Father hears him always, is very striking. But Calmet rightly remarks that even on the cross the strongest desire and most intense prayer of Jesus was to fulfil the will of his Father. Consequently, his most earnest prayer was heard even there. Others explain the clause "it shall not be reputed as folly" as meaning "it shall not be in vain." Bellarmin sees in the prayer by day and by night Christ's prayer while alive and after his death.

<sup>3</sup> But thou dwellest in the holy place. Rosenmüller renders this passage, "and yet thou art holy, an inhabitant of the praises of Israel," i.e., of the temple of Israel; Kimchi, "and yet thou art infinitely holy, [the object of] the praises of Israel;" Muntinghe, "and thou art Israel's highly praised king [or judge];" Paulus, "but thou, O Holy One, remainest [silent far from me] amidst the praises of Israel;" Remigius, Dionysius, and others, "but thou dwellest hypostatistically in me, thy holy one, thou glory of Israel;" Jerome, "and thou who dwellest in a holy [body], and in the Church of Israel, [why art thou not heard?]" Calmet is of opinion that the literal sense of the verse is fulfilled in David rather than in Christ; to Christ he refers only the typical meaning. Hengstenberg endeavors to prove in a lengthy dissertation that "holy" in this passage as well as in its general biblical meaning implies more than "holy" in its theological meaning. Theologically speaking, the principal meaning of "holy" implies "purity" according to Hengstenberg, while biblically the word implies "glory and majesty" besides "purity." In a word, according to the learned writer, the biblical meaning of holiness extends to everything by which God is elevated above man, so that in the present passage, for instance, it applies especially to God's fidelity in his promises. The difference of meaning between "holy" in its biblical sense and "holy" in its theological signification is asserted by Rosenmüller without solid reasons. Still, the author well explains the reason why the temple at Jerusalem is called "the praises of Israel." Though at first sight the temple appears as the place where God has promised to hear Israel's prayers (Lev. xxvi. 11, 12; I. Kings viii.), still it is also the place of Israel's thanksgiving and praise. And since this idea of praise and thanksgiving in a manner



In thee have our fathers <sup>4</sup> hoped,  
 They have hoped and thou hast delivered them ;  
 They cried to thee, and they were saved,  
 They trusted in thee, and were not confounded.  
 But I am a worm, <sup>5</sup> and no man,  
 The reproach of men and the outcast of the people ;  
 All they that saw me have laughed me to scorn,  
 They have spoken with the lips and wagged the head.

includes the idea of prayers answered, since praise and thanks suppose the hearing of prayers, the temple is rightly called by this most comprehensive term, "the praises of Israel." Prof. Bickell inserts "Jehovah" before the word "holy."

**"In thee have our fathers hoped.** The parallel terms in the first part of this stanza are: "have hoped in thee," "cried to thee," "trusted in thee" on the one hand, and on the other, "thou hast delivered them," "they were saved," "they were not confounded." Thus the psalmist contrasts the fruitless hope and prayer of the sufferer with the promptly answered trust and prayer of the patriarchs and all the earlier Israelites. Hengstenberg believes that the sufferer speaks with a feeling of bitterness at the exceptional hardness with which God treats him. But the verses seem to be rather a motive why God should help the sufferer than a complaint against the divine harshness. If there was any feeling of impatience over the rejection of his prayers in the sufferer's heart, it soon gave way to hope awakened through the remembrance of his father's deliverance. In point of fact, there is no ground for explaining the verses as an expression of impatience.

**<sup>5</sup> But I am a worm and no man.** These verses contain a most remarkable poetic climax. The speaker represents himself as a worm, the reproach of men, the outcast of the people—all beholders laugh at him, mock him, and sneer at him. The whole description forms a vivid contrast to the preceding description of God's mercies towards the people of Israel; hence the opening words "but I." Man is compared to a worm also in Job xxv. 6; Is. xli. 13; cf. I. Kings xxv. 15. With the expression "no man" we may compare Is. liii. 3, "the most abject of men," or, literally, "the ceasing from among men." It may be of interest to know that Augustine, Theodoret, Eusebius, Origen, Euthymius, and Jerome explain the passage as alluding to both Christ's birth of a Virgin and his Divinity. "I am a worm" they interpret as meaning, "I am born like a worm, without the aid of a male principle;" "I am no man," i.e., "no mere man, but a God-man." The first part of this explanation is based on the peculiar view these writers entertained of the generation of worms, a view which is no longer tenable. Instead of the phrase "they have spoken with their lips," the Hebrew text reads, "they have opened the lips," as men are wont to do in deriding others (cf. Ps. xxxiv. 21; Job xvi. 11). This description was literally verified during the crucifixion of Jesus, as may be seen in Matt. xxvii. 39; Mark xv. 29-32; Luke xxiii. 35-37. The fulfilment is so striking that even Rosenmüller is content with an insipid remark against it.



- 9 He hoped in the Lord,<sup>6</sup> let him deliver him ;  
 Let him save him, seeing he delighteth in him ;  
 For thou art he that hast drawn me out of the womb,<sup>7</sup>  
 10 My hope from the breasts of my mother ;

<sup>6</sup> **He hoped in the Lord.** The verb "he hoped" has been variously translated by commentators. Most of them refer the Hebrew verb "gol" to "galal," meaning to roll, to devolve. As to its grammatical form, many explain it as an infinitive used for an imperative (devolve), or for the full formula "gol yagol" (devolving let him devolve). Others agree with Aben-Ezra and Solomon ben Melech in explaining the verb as a contracted participial form, used instead of "golel," and they consequently render "he devolves" or "he has devolved." Others again explain "gol" as the perfect tense of an intransitive verb meaning "he depended." Those scholars who prefer the transitive signification of the verb think that the object of the verb is "cares" or "affairs," so that we obtain the meaning "devolve your cares," etc. (LXX., Vulgate, Syriac). Another class of interpreters refer "gol" to the infinitive "gul," and translate either "he has trusted" (properly, he has feared, Michaelis) or "he has praised" (Rosenmüller, Chald.). Cf. Prov. xxiii. 23, 24. The last clause of verse 9, "he delighted in him," is ambiguous in the Hebrew text, so that we cannot know whether the sufferer delighted in God, or God in the sufferer. The former of these views is based chiefly on the circumstance that it establishes parallelism between this expression and the verb in the beginning of the verse, which may be rendered "he has praised." The whole passage then reads : "He praised the Lord, let him [the Lord] deliver him, let him save him, since he [the sufferer] delighted in him." But, on the other hand, it is objected that delight on the part of God corresponds to trust on the part of man, and thus the parallelism in the passage between trusting and delighting remains intact even in the second of the foregoing renderings.

The connection of this verse with the preceding one may be understood in this manner : In the seventh verse the contemptuous thoughts of men concerning the sufferer are stated ; in the eighth, their scornful gestures are described ; in the ninth, their insulting words are recorded. Consequently we may join the ninth verse with the preceding, by prefixing the participle "saying." Those interpreters who understand the first verb of the ninth verse as an imperative, "devolve" or "hope," mostly supply some such clause as "is his common instruction." The passage, thus understood, reads, "they have opened their lips, and wagged the head, [saying] : Hope in the Lord [is his motto] ; let him deliver him. . . ."

<sup>7</sup> **For thou art he that hast drawn.** Literally rendered, the passage reads, "thou art my breaking out—or my drawer out—from the womb, thou didst permit me to trust—or thou didst render me secure—when on my mother's breast." The rendering "my breaking out" supposes the Hebrew verb to be an infinitive ; Hengstenberg, Rosenmüller, and others of no small authority adhere to this explanation. The translation "my drawer out" supposes that the Hebrew verb is a participle, a supposition that is quite possible according to Aben-

- 11 I was cast upon thee from the womb,<sup>8</sup>  
 From my mother's womb thou art my God.
- 12 Depart not from me,<sup>9</sup>  
 For tribulation is very near, for there is none to help *me*.
- 13 Many calves have surrounded me,<sup>10</sup>  
 Fat bulls have besieged me ;  
 They have opened their mouths against me,  
 As a lion, ravening and roaring ;

Ezra. The whole verse contains the proof that God is the sufferer's God, and that he, therefore, ought to hear him in his affliction. The preceding taunt, "let him save him, seeing he delighteth in him" is also indirectly answered. Eusebius, Athanasius, Augustine, and other weighty authorities see in the words "my drawer out from the womb," an allusion to the miraculous conception of Jesus by the Holy Ghost. Augustine draws attention also to the rejection of Christ by the Synagogue, his religious mother, and his protection by God, his father.

<sup>8</sup> *I was cast upon thee from the womb.* This figure is taken from the fact that among the ancients the newly-born infant was placed on his father's knees (cf. Gen. xxx. 3; Job iii. 12; Odyss. v. 40). Hence the sufferer tells God that he had been acknowledged by God as his son from the very time of his birth. Agelli understands the words "from my mother's womb thou art my God" as meaning that God acknowledged the sufferer as his son from the moment he entered the womb of his mother, and that even at that early period the divine person was hypostatically united to the sacred humanity. St. Augustine regards this verse as a continuation of the figure which describes Christ's rejection from his mother's womb, i.e., from the midst of the Synagogue, and his reception by God his only father.

<sup>9</sup> *Depart not from me.* Thus far the sufferer has proved his thesis that God is his God ; hence he has also proved the right to the question, "why hast thou abandoned me?" Now the writer repeats the same sentiment in the form of a prayer. "Be not far from me," he says, "for trouble is near, while there is no helper." The nearness of the tribulation is explained by Aben-Ezra as standing in opposition to the distance of the divine presence. Without denying the actual presence of his tribulation, the sufferer merely asserts that the nearer his trouble has approached him, the farther removed from him appears the presence of God. Jerome and many other commentators regard these words as applying to Jesus in the garden of Gethsemani; in this manner the psalm is not limited to Christ's crucifixion, but is adapted to the whole period of his passion.

<sup>10</sup> *Many calves have surrounded me.* The literal rendering of this passage reads, "many bulls have surrounded me, the strong ones of Basan have encompassed me." Rosenmüller concludes from a comparison of the word meaning "bulls" with the corresponding Arabic word, that it properly indicates a bull which has lost the first teeth, i.e., a bull more than three years old. The same author renders "the strong ones of Basan" according to a similar phrase in I. Kings

I am poured out like water,<sup>11</sup>  
 And all my bones are scattered,  
 My heart is become like wax  
 Melting in the midst of my bowels.

xxi. 7. Agelli and Schulze understand the "strong ones" as indicating soldiers or warriors of Basan who may have served in the army of David's enemies during the Syrian war. For Basan was situated across the Jordan, probably between the rivers Arnon and Jebok. But parallelism requires that "strong bulls" be understood in its proper sense, since the bulls of Basan were well known for their strength and ferocity on account of their rich and wild pasture. The LXX., the Vulgate, and the version of Theodotion (cf. Rosenmüller) have adopted this latter view. Augustine, Eusebius, Athanasius, Theodoret, and others understand the "young bulls" as representing the Jewish people and the Roman soldiers at the time of Christ's crucifixion, while the "strong or fat bulls" typify the scribes and Pharisees, and the priests. As to the connection between this and the preceding verse, it suffices to remember that the sufferer was first despised (v. 7), then mocked by gestures (v. 8), next insulted by words (v. 9), and now he is actually attacked by physical force (v. 13). Verses 10-12 contain a continuation of the sufferer's prayers occasioned by the taunts of his enemies. The description of the violence offered to the sufferer is continued in the fourteenth verse. The enemies are not only wanton and ferocious like strong bulls, but they are fierce as lions. The Hebrew text omits the particle "as," and reads, "they have opened their mouths against me—[as] a tearing and roaring lion." From Amos iii. 4 and Ps. ciii. 21 we learn that the lion roars chiefly when he looks upon his prey and is about to fall upon it. Whether this opinion of the Hebrew writers agrees with the habits of the lion is of little importance for the present purpose; the passage is sufficiently explained by the mental attitude of the inspired writer towards it. Venerable Bede sees in the "ravening lion" a picture of the capture of Jesus, in the "roaring lion" a type of the cry, "crucify him."

<sup>11</sup> **I am poured out like water.** In this passage the sufferer begins the description of his state of physical weakness. It is not so much his mental dejection that is represented by the pouring out of water as the condition of his body (cf. II. Kings xiv. 14; Ps. lvii. 8; I. Kings vii. 6). The figure is based on the circumstance that water, not being a solid body, is practically destroyed when poured out on the earth. Genebrard, Flaminio, Mariana, and others apply the pouring out of water to Christ's shedding his blood. Justin (c. Tryph.) understands the words as signifying Christ's bloody sweat. Several Latin and Greek psalters render "all my bones are poured out like water and are separated [one from another]." Muis understands the clause "all my bones are scattered" as signifying that the sufferer's whole body shakes as if all his bones were torn from their natural places. Augustine, Theodoret, Jerome, and Athanasius apply the passage in its figurative meaning to the apostles, who after Christ's death were scattered throughout the world. Christ's *mental* sufferings are described in the following clauses. The ancients con-

My strength is dried <sup>12</sup> up like a potsherd,  
 And my tongue hath cleaved to my jaws,  
 And thou hast brought me down into the dust of death;  
 For many dogs <sup>13</sup> have encompassed me,

ceived the heart as melting when in extreme distress. Similar expressions occur in Ps. lxxvii. 3; xcvi. 5; Job xxiii. 16; Jos. xiv. 8; Deut. xx. 8.

<sup>12</sup> **My strength is dried up.** The "strength" in this passage is by Aben-Ezra and Rudinger explained as the vital humor of which, according to these authors, there is as little left in the sufferer as there is moisture in a dry potsherd. Hengstenberg contends that the Hebrew word "strength" can never be taken figuratively for humor, but that we must explain the verb "dried up" figuratively, in the sense of "wasted away like moisture in the potsherd." The clause "thou hast brought me down into the dust of death" is equivalent to "thou hast placed me in such a condition that I must be buried," or "thou hast despised me for burial" (cf. IV. Kings iv. 38). The circumstance that the sufferer ascribes this to God, and not to his executioners, shows his lively faith in God's all-embracing providence, and, at the same time, his confiding trust that God can help him. Paulus, who suggests the translation "thou, O death, art about to give me dust to drink," differs from the unanimous testimony of all other interpreters. St. Jerome applies this passage to Christ's descent into limbo, and both he and St. Augustine interpret the clause "my tongue hath cleaved to my jaws" of the shameful flight of the apostles and disciples; for these are the tongue of Christ, since they are his heralds and ministers.

<sup>13</sup> **For many dogs.** Michaelis is of opinion that the psalmist ought not to have compared the sufferer's enemies to dogs, after comparing them to bulls and lions. Hence he believes that we must read "kalabim" in the present passage instead of "kelabim," and translate "hunters" instead of "dogs." But the Arabic use of the corresponding word does not justify this conjecture, as the learned writer supposes; for "kallābun" does not mean "hunter" in Arabic, but rather men who keep dogs. An acquaintance with the fierceness of the Eastern watch-dogs, such as are kept for the protection of the flocks, makes the comparison of the enemies with dogs, after they have been compared to bulls and lions, seem less incongruous.

The ambiguous Hebrew word which has been rendered "besieged" must be understood in the meaning of "surrounded," since its parallel term of the preceding clause reads "encompassed."

The Hebrew form of the verb rendered "dug" has greatly exercised the ingenuity of interpreters. The text presents as many as six different readings of this word: 1. In most codices and nearly all the present editions of the Hebrew text we read "ka'ari," which is, however, variously rendered by different authors:

a. Aben-Ezra, Hengstenberg, and others render "for dogs compass me, the band of the wicked besets me, like lions [the lion], on my hands and feet," so that I can neither defend myself nor escape by flight. α. But the lion does not properly beset his prey; he ra-



The council of the malignant hath besieged me,

ther springs upon it.  $\beta$ . Besides, why should the psalmist compare first the sufferer's enemies to dogs, as he does in the beginning of the sentence, and then compare the dogs to lions? Such a mingling of figures we are not prepared to admit in the psalms. Hence other commentators, and Paulus belongs to this number, have translated the passage, "dogs encompass me, the band of the wicked besets me as [if I were] a lion, on my hands and feet." ( $\alpha$ ) This comparison of the sufferer with a lion is wholly out of place; it lessens the effect of the psalmist's words concerning the sufferer's misery. ( $\beta$ ) Moreover, the same word "ka'ri" is found in Is. xxxviii. 13, where it has the sense "as a lion," but where a marginal note (Masora parva) tells us that the word occurs only twice (Is. xxxviii. 13 and Ps. xxi. 17), but in different meanings.

*b.* Pocock, Beelen, and others regard "ka'ri" as standing for "ka'rim," and this form they explain as a participle of "kur" (to pierce). Consequently, they translate the passage, "dogs compass me, the band of the wicked besets me, piercing my hands and my feet." The Chaldee version appears to favor this view, but reads "biting" instead of "piercing."  $\alpha$ . It must be remembered that most or all of the instances cited by these scholars, as omitting the final "m" of the Hebrew plural form, are easily explained otherwise (cf. Ps. xlv. [xlv.] 9; II. Kings xxiii. 8; xxii. 44; Ps. xvii. [xviii.] 44; Ezech. xiii. 18; Lam. iii. 14; Ps. cxliii. [cxliv.] 2).  $\beta$ . This explanation should therefore not be urged, while another is possible, since in "ka'ri" we have to explain away three irregularities in order to make it a plural participle (cf. Hengstenberg on Ps. xxii., p. 386).

*c.* Ludov. de Dieu explains "ka'ri" as the infinitive Piel of the verb "ka'ar;" this verb he renders "to disfigure." "Ka'ar," however, is rather a Chaldee than a Hebrew word. Though the later Hebrew writers often borrow Chaldee and Syriac words, the writers of David's time were not wont to do so. Lud. de Dieu's explanation supposes, therefore, that the inspired writer resorted to a practice unique in its kind.

*d.* Lud. Blossius is of opinion that "ka'ri" stands for "kari," the medial aleph being epenthetic; "kari," again, he derives from the verb "karaḥ" (to pierce), and he consequently translates, "the council of the malignant hath besieged me, pierced as to my hands and feet." This explanation has been refuted by Eckstein and Verbrugge; they maintain that the insertion of an epenthetic aleph between the first and second radical is wholly unknown in the class of verbs to which "karaḥ" belongs.

*e.* D. Richter's conjecture that "ka'ri" is the plural participle of the verb "karar" incurs all the inconveniences of the opinions proposed under *b* and *d*; besides, the translation given by this author, "my hands and feet are swelling," is not satisfactory.

2. Two codices, one of the fourteenth and one of the thirteenth century, read "ka'rey;" the same reading is found in the margin of Rossi's cod. 36 and of the Bâle psalter of 1516. Stange explains the form as the construct plural of the participle "ka'er," derived from the perfect "ka'ar." It may also be the construct plural of the Aramean form of the participle "ka'er" derived from the verb



They have dug my hands and feet,

"kur." According to this view we may render, "the council of the malignant have besieged me, piercing my hands and feet."

3. The Antwerp polyglot (1569-1572), the Plantin Bible (1571), the Bible of Hutter (1587), and two psalters (1566 and 1602) have the reading "ka'erey." As to the rendering of this reading, it agrees with that of "ka'rey." This text is not well enough supported to deserve serious attention.

4. According to Corluy, the reading "ka'ru" is found in six codices or editions; in four it stands in the text, in two in the margin. The same reading occurs in the Complutensian polyglot, in the Bâle psalter, in the polyglot-psalter of Potken and in the margin of the quadruple psalter of Lyons. Isaac Levita bears testimony to the existence of the reading "ka'ru" in the text of another psalter; Martianay testifies the same of the Colbert cod. 626, and Gerhard adds another codex as having the same reading. The Masora Magna to Num. xxiv. 9, too, supposes "ka'ru" in the text. Alting and Rosenmüller are of opinion that this last testimony is worthless, but de Rossi considers it as authentic. Ben Chaiim, too, the assistant editor of the Bomberg text, writes in the final Masora: In certain most accurate copies I have found "ka'ru" in the text, and "ka'ri" in the margin. In the rendering of the word "ka'ru" its various derivations have exercised the greatest influence.

a. Some writers who derive the verb from "ka'ar" translate with Aquila, "they have disfigured" or "they have stained my hands and feet." But this version does not agree well with the parallel terms, unless we understand the word "disfigured" or "stained" in the sense of "tormented" or "tortured." There is no example of such a metaphor; besides, the verb "ka'ar," or more properly "ka'ar," on which it is based, is Chaldee rather than Hebrew.

b. Others refer "ka'ru" to the Hebrew verb "kur" and to the corresponding Arabic word "kawara," which they say has the meaning "to fetter;" hence they translate "they fetter my hands and my feet." But in spite of the support this translation has received from the authority of de Wette, Gesenius, Rosenmüller, and several earlier interpreters enumerated by the last-named author, it rests on extremely weak philological arguments. It is true that Arabic dictionaries give under "kawara" the meaning "to collect;" but the meaning "to bind" is only incidental in so far as the binding follows the collecting. Paulus has selected the signification "to throw down" given by Arabic lexicographers to "kawara;" but his translation is forced, and is not in keeping with the context.

c. There is no good reason for disagreeing with the explanation given most commonly of "ka'ru." According to this view, the form is the third person plural perfect of the verb "kur" or "karah," having in either case an epenthetic aleph. Its meaning is, "they have pierced." This rendering is supported by the LXX., the Syriac, the Arabic, the Ethiopic, and the Vulgate versions. St. Jerome's version does not differ substantially from it, and the analogy of the Arabic verb "kawara" goes far to support it.

5. Corluy tells us that five codices have the reading "karu" in the text and two in the margin.

They have numbered all my bones,<sup>14</sup>  
And they have looked and stared upon me.

6. The reading "ka'ru" is only a variant for "karu," and bears the same meaning, "they have pierced." We contend therefore that "karu" is the original reading of the present passage. By the insertion of the epenthetic aleph (cf. Prov. xxiv. 7; Ezech. xxviii. 24; Os. x. 14), the word changed first to "ka'ru," then to "ka'ru." This form being unintelligible to the transcribers, they wrote "ka'ri" first in the margin, then in the text. Later Jewish writers naturally followed this reading "ka'ri" as being less favorable to Christian apologists. α. Had "ka'ri" existed in the Hebrew text from the beginning, the reading "ka'ru" could not have found its way into any Jewish text, whereas it does exist in several. β. Besides, the fact of its occurrence in Hebrew codices of Jewish origin, and the unanimous testimony of the earliest translators and commentators, are evidence for the reading "ka'ru" or "karu." γ. The most important translations, the LXX., the Arabic, the Syriac, and the Ethiopic versions have been referred to already. It is true that Jerome, Aquila, and the Chaldee translator give a somewhat different meaning to the word in question; still, they all render it as a verb, not as a noun according to the reading "ka'ri," and favor therefore the reading "ka'ru." δ. The Fathers that are acquainted with the Hebrew text favor the same reading. For Eusebius, Epiphanius, Hilary, and Jerome mention no difference in this passage between the LXX. and the Hebrew text; moreover, they apply the passage to the crucifixion, which application could hardly be justified if the LXX. interpretation were wrong, or if the word had to be taken according to the present Hebrew reading. Ephrem and Origen (Hexapl.) bear testimony to the agreement of the LXX. rendering with the Hebrew text in the same unmistakable manner. ε. Against the exception of Paulus that the feet of the crucified were not usually nailed to the cross, we may point (a) to the Christian traditional explanation of Ps. xxi. (xxii.) 17; (b) to Luke xxiv. 39, 40 as compared with John xx. 20, where Christ shows his feet and hands and side to his apostles, in order to convince them of his identity with their crucified master; (c) to Tertullian (adv. Marc. iii. 19), St. Justin (Trypho, ed. Col. p. 324), Novatian (de Trinit. x.), Eusebius Emes. (ed. Aug. p. 38), Athanasius (de incarn. 35), Augustine (Enarr. ii. in Ps. xxi.), and Plautus (Mostell. II. i. 13). It must be kept in mind that several of the foregoing writers flourished when crucifixion still existed as a civil punishment, and spoke therefore as eye-witnesses. The three nails of the crucified whose ashes are kept at Mayence are a sign of the traditional belief concerning the manner of crucifixion. Prof. Bickell, in his radical way of proceeding, omits the whole passage.

<sup>14</sup> **They have numbered.** Instead of this phrase we read in the Hebrew text, "I shall number" or "I count." The change to the third person plural in the LXX. rendering is easily explained; only the letter "n" needed to be added to the original reading. Lud. de Dieu follows the Chaldee version and Jarchi's explanation, and renders the clause "when I narrate" or "if I tell." But Aben-Ezra

They parted my garments <sup>16</sup> amongst them,  
 And upon my vesture they cast lots ;  
 But thou, O Lord, remove not thy help to a distance from me,  
 Look towards my defence.  
 Deliver, O God, <sup>16</sup> my soul from the sword,

and most commentators prefer the rendering "to count." Some authors, however, render "I could count" instead of "I shall count." The rendering of the Syriac version "all my bones have cried out" is unique. The sufferer can count all his bones, because they have been laid bare of their flesh, or because each bone has its own peculiar pain which makes such an enumeration possible. Mere bodily emaciation hardly fulfils the literal meaning of the words. Cf. Job xxxiii. 21. The looking and staring at the sufferer which is described in the succeeding clause implies two facts : 1. That the enemies are devoid of all human feeling, for otherwise they would not be able to bear the sight of such human misery ; 2. that the enemies are not only cruel, but persevere even now in their enmity. According to the construction of the Hebrew text they delight in this sight of the sufferer's utter destitution and nameless pain. Basil and Eusebius believe that the enemies are watching lest their victim escape ; Origen and Euthymius explain the passage of the guard at the sepulchre. Several writers (Jansenius, Sa, Titelmann, etc.) connect the clauses : "they have so dug (nailed) my hands and feet, that I can number . . ."

<sup>16</sup> **They parted my garments.** This passage was literally fulfilled when Jesus hung on the cross (cf. Matt. xxvii. 35 ; John xix. 23, 34). Those who endeavor to apply the verse to David despoiled of his domestic goods by Absalom cannot show its literal verification either at that or at any other period of David's life. As to the full meaning of the verse, it shows that the sufferer has now reached his extremity. For no person being able to appear in public without clothing, a formal division of his garments is a sign of actual death, or at least of the last stages of life, when death is sure to follow. St. Jerome sees in this passage a type of the heretics who attempt to divide the Church of Christ. According to the Hebrew text there is this difference between the "garments" and the "vesture," that the former expression is more general and denotes, in our case, the outer garment ; the latter word is more particular and signifies, in the present instance, the long inner robe without which one is perfectly naked. Cf. Job xxiv. 7-10 ; Ps. xxxiv. (xxxv.) 13.

The sufferer has thus far proved : 1. That God cannot forsake him ; 2. that if he does not send his help at the present juncture, he does forsake him. Hence he now draws the inference from the foregoing premises in the form of another fervent supplication. Instead of "thy help" the Hebrew text reads "my strength," alluding perhaps to the opening words, where the psalmist addresses God as "the Almighty." According to the Hebrew accentuation, we must render : "And thou, O Lord, be not far from me ; O my strength, make haste to my help" (cf. v. 12).

<sup>16</sup> **Deliver, O Lord.** In order to establish parallelism between this

My only one from the hand of the dog ;  
 Save me from the lion's mouth,  
 And my lowness from the horns <sup>17</sup> of the unicorns.

I will declare thy name <sup>18</sup> to my brethren,  
 In the midst of the church will I praise thee ;  
 Ye that fear the Lord, praise him,  
 All ye the seed of Jacob glorify him ;

and the following sentence, the phrases "from the sword" and "from the hand [the power] of the dog" must be understood as meaning "from the sword already cutting" and "from the dogs tearing me." The "only one" is parallel to "my soul" of the preceding clause, so that it signifies either "soul" or "life." Jerome, Muis, and other interpreters are of opinion that "my only one" is equivalent to "my afflicted one" or "my abandoned one." Theodoret and Jerome apply the passage in its mystical sense to the Church.

<sup>17</sup> **My lowness from the horns of the unicorns.** The Hebrew text reads here : "thou hast heard me from the horns of the unicorns," i.e., thou hast heard me so as to deliver me from the horns of the unicorns. Some writers, however, render, "hear thou me from the horns of the unicorns." But the preceding rendering agrees better with the Hebrew text and gives a fuller meaning ; it is better suited to the following verses and to its position at the end of the prayer. According to this interpretation the sufferer may have had the imperative "do thou hear me" in his mind, but he gains the assurance of being heard before he pronounces the words, and he consequently addresses God in an historical manner (Hengstenberg). There has been a great deal of doubt about the word rendered "unicorns" in the LXX. and the Vulgate versions. According to Buffon the unicorn was held to be a fabulous animal till the English found it in Tibet. But it is very rare, while the unicorn of which the psalmist speaks appears to have been of frequent occurrence in Palestine and the neighboring countries. Hence it is that Bochart, Rosenmüller, and others have had recourse to the meaning of the corresponding Arabic word, and have rendered the expression by "oryx" (a kind of antelope) instead of unicorn. But Schultens, de Wette, Gesenius, Hengstenberg, and others have explained the word as meaning "buffalo," because this animal resembles the bull of which there was question in verse 13. Justin and Tertullian explain the unicorn as signifying the cross.

<sup>18</sup> **I will declare thy name to my brethren.** This passage finds its fulfilment in John xx. 17 : "Go to my brethren and say to them : I ascend to my Father, and to your Father, to my God and to your God." In Hebrew ii. 11, 12 St. Paul applies the same passage to Jesus Christ. The psalmist here begins to describe the fruits of the sufferer's affliction : 1. Glory is given to God in the Great Assembly (vv. 23-25). 2. There shall be a sacrificial feast, of which even the poor shall partake, and in which all shall glorify the Lord (vv. 26-



Let all the seed of Israel fear him, because he hath not slighted  
Nor despised the supplication of the poor man ;  
Neither hath he turned away his face from me,  
And when I cried to him, he heard me.

With thee is my praise<sup>19</sup> in the great church,  
I will pay my vows in the sight of them that fear him ;  
The poor shall eat, and shall be filled,  
And they shall praise the Lord that seek him,

28). 3. But the rich too shall eat of this feast ; the Gentiles shall be converted to the service of the true God (vv. 29-32).

The "assembly" (church) spoken of in this verse refers probably to the assembly of Israel, as appears from the expressions "seed of Jacob," "seed of Israel," which occur in the succeeding verses. It is not probable, however, that the carnal seed of Jacob is referred to in this passage (cf. Rom. ix. 6-9). Taking the word "seed" in its spiritual sense, we must give to "assembly" the corresponding parallel signification, so that it means "the congregation of all believers in Christ." If we prefer to take seed in its literal meaning, then the first result of the sufferer's passion shows that salvation comes from the Jews, while the second and third parts manifest its spread among the Gentiles. De Wette's opinion that the sufferer speaks of the collection of all his fellow-sufferers cannot be proved from the text, nor is it in keeping with the context. For the parallel terms of "assembly" are "ye that fear the Lord," "the seed of Jacob," and "the seed of Israel." The first of these clauses, "ye that fear the Lord," is another proof that the "seed of Jacob" must not be taken in its carnal meaning. According to the Hebrew text, we must read the end of v. 25 thus: "he hath not slighted nor despised the affliction of the afflicted, neither did he hide his face from him, and when he cries to him, he has heard" (cf. Acts x. 2, 25 ; xiii. 16, 26).

<sup>19</sup>With thee is my praise. The word "praise" is by some explained objectively, by others subjectively, i.e., some understand the word as meaning the praise which the righteous sufferer when delivered receives from God, others interpret it as the glory given to God by the rescued sufferer. The preposition "with," Hebrew "from with," leads us to explain the word "praise" in the first sense, but the parallel term "vows" and the whole drift of the context are more in keeping with the second meaning of "praise." Though Agelli agrees with most scholars in adopting this last view, still he explains it in a most singular manner. Since the Son has everything from the Father, the learned author says, the praise also which the Son [the sufferer] gives the Father is in the psalm called "my praise [from] with thee."

The parallel term "vows" we may explain by comparing it with Pss. lxxv. (lxxvi.) 12 and cxv. (cxvi.) 16-19 ; from these passages it appears that the "vows" are the sacrifices which the sufferer had promised to offer in case of his deliverance. We learn from Deut. xii. 18 ; xvi. 11, etc., that besides the friends of the offerer, the poor and the needy too were invited to be present at such sacrificial feasts.



Their hearts shall live for ever and ever ;  
 All the ends of the earth shall remember,  
 And shall be converted to the Lord,  
 And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's,<sup>20</sup>  
 And he shall have dominion over the nations ;  
 All the fat ones of the earth have eaten and have adored,  
 All they that go down to the earth shall fall before him.

Hence the clause, "the poor shall eat and shall be filled," as well as the succeeding verses, is a description of the joyous character of the sacrificial feast in question. All the partakers praise God, and "their hearts shall live for ever and ever." Cf. John vi. 27, 50, 52, 55, 59, where the evangelist describes in the words of Christ himself the various effects of the Eucharistic feast and sacrifice. Theodoret, Augustine, Jerome, Eusebius, and many others understand the whole passage as referring to the Eucharist, at least in its typical sense.

Instead of "their hearts" the Hebrew text and some of its earliest and best translations (LXX., Chaldee, Syriac, Jerome) have "your hearts." The heart is conceived as dying in trouble and vexation. Cf. I. Kings xxv. 37 ; Ps. cviii. (cix.) 22. Consequently its life indicates joy and happiness.

The effect of this happiness on the world at large is next described : "All the ends of the earth shall remember," or, according to the Hebrew text, "shall ponder," "consider" this miraculous life produced by the sufferer's sacrificial feast. In consequence, they shall be converted to Jehovah and adore in his sight.

<sup>20</sup>For the kingdom is the Lord's. This passage gives the reason for the conversion of the Gentiles, which the psalmist has begun to describe. Supreme dominion belongs to Jehovah, and this fact will sooner or later be acknowledged by all. In the following verse we have two pairs of parallel terms : "the fat ones of the earth" and "they that go down to the earth ;" "adored" and "fall before him." *a.* The Hebrew word "dishney-erets" is translated by some "the wretched ones of the earth ;" this rendering appears to have been adopted in the Syriac version. Cf. Lev. i. 16 ; I. Kings xiii. 3 ; xiii. 5. L. de Dieu renders the expression "the ashes of the earth" in order to establish parallelism between this term and the clause, "that go down to the earth." *b.* But others follow the LXX. and the Chaldee versions, and translate "dishney-erets" by "the fat ones of the earth." This agrees better with the usual meaning of the first word, as may be seen from Deut. xxxi. 20 ; Is. xxx. 23 ; Ps. xci. (xcii.) 15.

There is a difference of opinion regarding the proper meaning of the phrase "they that go down to the earth." Some understand the clause as referring to all living on the earth or coming unto the earth ; others refer it to the wretched ones of the earth or to those who descend into the grave. In reality, it appears to indicate all those who form a contrast with the rich or fat ones, i.e., the poor and those who are hurrying to their grave. Hence both rich and

And to him my soul shall live,<sup>21</sup> and my seed shall serve him ;  
 There shall be declared to the Lord a generation to come :  
 And the heavens shall show forth his justice  
 To a people that shall be born, which the Lord hath made.

## COROLLARY.

The psalm contains three mysteries: 1. the mystery of the Messianic humiliation; 2. the mystery of the Messianic glory; 3. the mystery of the connection between the suffering and the glory, the mystery of the cross.

poor shall eat of the sufferer's sacrificial feast, and shall praise God for this benefit. Not only the distinction between Jew and Gentile has been abolished, but also the caste distinction between the rich and the poor.

<sup>21</sup>And to him my soul shall live. This reading is found in the LXX., the Syriac, and the Vulgate versions. According to the Hebrew text we must read "he that cannot preserve his life." Besides, we must join the clause with the preceding sentence, so that the whole passage reads: "All the fat ones of the earth have eaten and adored; all who hurry to their graves and those that cannot preserve their lives shall bow down before him."

The succeeding verses read, according to their literal rendering: "Posterity shall serve him; it shall be told of the Lord to the [future] generation. They [posterity and the future generation] shall come and make known his righteousness to the people which have been born [i.e., to the succeeding generation] that he has done [what has been previously described]." *a.* It is clear that in this rendering the distinguishing characteristic of Hebrew poetry, parallelism, is destroyed; *b.* again, the idea of the psalmist becomes very obscure in this rendering. For his chief aim is to show that the story of the sufferer's sacrificial feast will be handed down from generation to generation.

St. Jerome, Venerable Bede, and Ferrandus explain the phrase "the heavens shall show forth his justice," which occurs in our version, as meaning "the apostles shall announce his law." St. Jerome, Euthymius, and others explain the last clause of our version as meaning "which the Lord hath chosen." Prof. Bickell corrects the Hebrew text of the last clauses so as to give the sense "all the fat ones of the earth shall adore, those going down to the dust shall bow to him. And the seed of him who did not preserve the life of his soul [his life] shall be counted unto the Lord. To the future generation they shall announce his justice, to the people about to be born that he did it [his deeds]." But the changes required by this conjecture are too many and too radical to be supported by sound textual criticism.

## CHAPTER IX.

## THE DARKNESS. AMOS VIII.

## INTRODUCTION.

**1. THE PROPHET AND HIS TIME.**—Amos belonged to the herdsmen of Tecoa, famous for a special breed of sheep, of small and stunted growth, and prized on account of their wool. But the prophet had large cattle too under his charge (vii. 14), and he was besides a cultivator of sycamore trees. Tecoa is no doubt the place of that name about nine miles south of Jerusalem. Though Amos was a native of Juda he was commissioned to preach to the Northern Kingdom; he did not, however, belong to any prophetic guild or college, for he was no “son of a prophet” (IV. Kings iv. 1, etc.). The year of Ozias’ reign in which the earthquake mentioned in i. 1 took place is not known; but the prophet’s ministry seems to fall in the time of Jeroboam II., after the successes alluded to in IV. Kings xiv. 25, i.e., about the time 760–746 B. C. The reign of Jeroboam is passed by briefly in the historical books (IV. Kings xiv. 23–29), but it is the culminating point in the history of the Northern Kingdom (IV. Kings xiv. 25; Am. vi. 1–5; iv. 4 f.; v. 21–23; vi. 13; vii. 10–17; viii. 14. Cf. Driver, *Literature of the Old Testament*, pp. 293 f.).

**2. CONNECTION OF THE PROPHECY WITH ITS CONTEXT.**—The book of Amos falls naturally into three parts: *a.* ch. i.–ii. form the introduction; *b.* ch. iii.–vi. contain three discourses, each of which begins with the emphatic “hear the word;” *c.* ch. vii.–ix. present a series of visions with an historical interlude (vii. 10–17) and an epilogue (ix. 7–

15). The visions reinforce, under a simple and effective symbolism, the lesson of the previous discourses: in the first two (vii. 1-6) the threatened judgment is interrupted at the prophet's intercession; the third, which speaks without any concealment or ambiguity, aroused the alarm and opposition of Amasias the priest of the golden calf at Bethel, and thus gives occasion to the historical notice, vii. 10-17. The fourth vision is a fresh and more detailed denunciation of the judgment (viii.), and in this chapter occurs the prophecy which we are about to consider. The fifth vision depicts the desolation falling upon the people as they are assembled for worship in their own temple, and emphasizes the hopelessness of every effort to escape (ix. 1-6). The prophecy closes with brighter prediction for a more distant future (ix. 7-15). Cf. Driver, *Literature of the Old Testament*, p. 293 ff.

**3. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The Midrash on Gen. v. 29, sect. 25, has the following passage on Am. viii. 11: "Ten famines came into the world: the first was in the days of the first man, for it is said, Cursed is the ground for thy sake (Gen. iii. 14); the second in the days of Lamech, for it is said, Because of the ground which the Lord hath cursed (Gen. v. 29); the third in the days of Abraham (Gen. xii. 10); the fourth in the days of Isaac (Gen. xxvi. 1); the fifth in Jacob's time (Gen. xlv. 6); the sixth in the time of the Judges (Ruth i. 1); the seventh in the days of David (II. Kings xxi. 1); the eighth in the days of Eliseus (II. Kings vi. 28); the tenth will be in the future, as it is said, Behold the days come, saith the Lord; and I will send forth a famine into the land" (Am. viii. 11). Since the future in the biblical language is commonly identical with the time of the Messiah, it follows that the Rabbinic writer of the Midrash understood the passage of Amos as referring to the Messiah.

*b.* Several interpreters have endeavored to identify the eclipse of which Amos speaks with a real occurrence happening about the time of the prophet. Some place it on



August 6, 803 B.C.; others on February 9, 784 B.C. This latter date is said to be the time of Jeroboam II.'s death; but it can hardly be maintained that Amos referred to this phenomenon, since the eclipse was total only 43 degrees south of Samaria, where it hardly attracted attention. Others speak about an eclipse which happened in 771 B.C., November 8, at 12.55 P.M. But all these explanations are at best purely conjectural (cf. Usserius, Calmet, Hitzig).

c. The darkness which the prophet describes is no doubt a metaphor, and refers in its literal sense to the calamity that was to befall the kingdom of Israel at a time when they least expected it; for as one does not expect the setting of the sun at midday, so would the citizens of the Northern Kingdom be surprised by their ruin in their greatest consciousness of security. And as the privation of the light of the sun is the greatest affliction that can befall the earth, so will Samaria be visited with utter destruction. But granting all this, it is not less true that Samaria's destruction was a type of the future destruction of the Jewish nation on the one hand, and of the whole world on the other. And as according to Matt. xxiv. 37 the second coming of Christ at the end of the world will be preceded by the darkening of the sun, so was the final rejection of the Jewish nation symbolized, as it were, by the darkening of the sun at midday, during the time of Christ's crucifixion. We must, therefore, conclude that the prophecy of Amos refers literally, but metaphorically, to the Samaritan calamity, while it points typically, but according to the proper sense of the words, to the ruin of the Jewish nation, which was sealed when they crucified their Christ, and again to the coming of Christ as the judge of the living and the dead, which will be preceded by the darkening of the sun and the falling of the stars.

## AMOS VIII.

These things the Lord showed to me : And behold a hook<sup>1</sup> to draw down the fruit. And he said : What seest thou, Amos ? And I said : A hook to draw down fruit. And the Lord said to me : The end is come upon my people Israel ; I will not again pass by them any more. And the hinges of the temple shall scream in that day, saith the Lord God ; many shall die, silence shall be cast in every place. Hear this, you that crush the poor, and make the needy of the land to fail, saying : When will the month be over, and we shall sell our wares ; and the sabbath, and we shall open the corn ; that we may lessen the measure, and increase the sicle, and may convey in deceitful balances, that we may possess the needy for money, and the poor for a *pair* of shoes, and may sell the refuse of the corn ?

The Lord hath sworn<sup>2</sup> against the pride of Jacob : Surely, I

<sup>1</sup> Behold a hook to draw down the fruit. The recent writers more commonly render "apple-basket" instead of "hook to draw down the fruit." We must not understand the word as meaning a basket already full of fruit, but prepared to receive the fruit. The figure is taken from the time of the harvest, God showing that the Samaritans are ripe for punishment as the fruit is ready to be gathered in the time of the harvest. After the announcement of the general divine decree that God "will not again pass by them any more," the inspired writer describes the punishment in particular : *a.* The "hinges of the temple shall scream ;" it is plain that here the idolatrous temple of Bethel is meant, which is first mentioned as being the source of all disorder. The phrase "the hinges of the temple shall scream" denotes, according to some writers, metaphorically the devastation of the temple ; but others apply the phrase to the noise at the temple-gates when the barbarian soldiers shall invade the building. *b.* The inspired writer threatens in the second place the idol-worshippers in the words, "many shall die." *c.* After this the writer predicts the punishment of the whole country : "silence shall be cast in every place." *d.* Finally, the prophet earnestly insists on the cause that has brought on all this misfortune : it is the avarice of those "that crush the poor, and make the needy of the land to fail." Even the sabbath and the first day of the month appear to be too long to these avaricious people—so eager are they to sell their wares. But their mercantile transactions are by no means honest : they use false weights and measures, and bring the poor into their possession, make them their slaves, for the most paltry article of the necessities of life.

<sup>2</sup> The Lord hath sworn. *a.* The divine oath indicates the *grievousness* of the sin ; our version points to "the pride of Jacob" as the object against which the oath is directed, but the phrase is sometimes

will never forget all their works. Shall not the land tremble for this, and every one mourn that dwelleth therein; and rise up altogether as a river, and be cast out, and run down as the river of Egypt? And it shall come to pass in that day, saith the Lord God, *that* the sun shall go down at mid-day, and I will make the earth dark in the day of light, and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon every back of yours, and baldness upon every head, and I will make it as the mourning of an only son, and the latter end thereof as a bitter day. Behold, the days come, saith the Lord, and I will send forth a famine into the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. And they shall move from sea to sea, and from the north to the east; they shall go about seeking the word of the Lord, and shall not find it. In that day the fair virgins, and the young men shall faint for thirst. They that swear by the sin of Samaria and say: Thy God, O Dan, liveth, and the way of Bersabee liveth; and they shall fall and shall rise no more.

### COROLLARY.

Several circumstances make it evident that the prophecies refer not merely to the Samaritan catastrophe or to

rendered, "by the magnificence of Jacob," i.e., by God himself. *b.* The *duration* of the punishment is indicated in the words: "Surely I will never forget." *c.* The *enormity* of the punishment is implied in the sentence which announces the trembling of the earth, its swelling up like the Nile, its settling down, and its total ruin. *d.* In the next sentence the prophet announces the *suddenness* of the punishment: it shall come upon the Samaritans as unexpectedly as the setting of the sun at mid-day would come upon the human race in general. *e.* The *intensity* of the punishment is foretold in the following verse, which announces sackcloth for every back, and baldness for every head, and, in general, the mourning as it were over an only son (cf. II. Kings i. 26; Jer. vi. 26; Zach. xii. 10). *f.* In the following verses the Lord announces one special feature of this suffering: there will be no prophet to comfort the afflicted people, though they be very desirous of hearing a prophet. Even the young, robust and joyous as they are by nature, shall faint for thirst after divine consolation. *g.* Finally, the prophet again points to the cause of all these afflictions: it is the idolatrous worship paid to the sin of Samaria, i.e., to the idols erected by the Samaritan kings, and the idolatrous pilgrimages made to Bersabee, that have brought about all these national disasters.

the time of the national exile, but also to the final destruction of the Jewish commonwealth. We may point, for instance, to the words, "they shall fall and shall rise no more," or to the circumstance that the sufferers shall move from sea to sea, and from the north to the east, or again to the entire absence of God's messengers among the afflicted people. All this has been fulfilled to the letter only after the death of Christ had brought on the final rejection of the Jewish theocracy, and after the darkness during the time of the crucifixion had proved ineffective to convert those that witnessed it against their will.



## CHAPTER X.

GALL AND VINEGAR. Ps. lxxviii. (lxxix.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—The psalm consists of ten stanzas, each containing eight octosyllabic verses. As to the connection of thought, the sufferer describes his great misery and need of help (vv. 2–5); then assigns his zeal in God's service as the cause of his sad condition (vv. 6–13); relying on these facts he implores God's assistance with new fervor (vv. 14–19); he reverts to his misery and the malice of his enemies (vv. 20–22); he wishes that God may punish and destroy his malicious enemies (vv. 23–29); he expresses his hope of salvation, and his purpose to thank God for his assistance (vv. 30–34); finally, he invites all creatures to join him in God's praises (vv. 35–37).

**2. AUTHOR OF THE PSALM.**—*a.* Olshausen places the psalm in the time of Antiochus Epiphanes; according to Gurlitt the psalm was written by an Israelite who had been taken captive by the Syrians; other writers attribute the psalm to Jeremias on account of its similarity to that prophet's writings. But none of these opinions can claim more authority than that of an ingenious conjecture.

*b.* Most probably David is the author of the psalm. *Reasons:* (1) The title reads: "Unto the end; for them that shall be changed, for David." We have seen in the Introduction to Ps. viii. that "unto the end" must be rendered "to the chief musician;" in the Introduction to Ps. xliv. we have seen that the phrase "for them that shall be changed" has various meanings: perhaps it denotes the

instrument which was to accompany the melody of the psalm, perhaps it gives the opening words of a well-known popular song "upon lilies," according to the melody of which the psalm was to be chanted. As to the phrase "for David," we have repeatedly had occasion to give its true meaning, "of David." The title of the psalm, therefore, bears testimony to its Davidic origin. (2) The circumstance that the psalm fits into the history of David's life may be regarded as at least a negative proof of its Davidic authorship. (3) Another sign that David is the author of this psalm is found in its close resemblance to several other psalms which claim David as their author: Pss. xv., xxi., xxxiv., xxxvii., xxxix., xl. (4) And if we add to this that there is no really invincible argument for the psalm's non-Davidic authorship, our thesis has all the claims of the highest probability in its favor.

**3. MESSIANIC CHARACTER OF THE PSALM.**—*a.* The psalm does not apply to the Babylonian exile, to the suffering of the people and its hope of restoration (Chaldee version, Theodore of Heraclea, Theodoret, Euthymius, Vaihinger, Bade). *α.* This follows from what has been said about the Davidic authorship of the psalm, and it will be rendered wholly improbable by the arguments we shall advance for the psalm's Messianic reference. *β.* Besides, in the psalm itself there is question of the temple and the tabernacle, which does not agree with the period of the Babylonian exile (v. 10).

*b.* The psalm does not merely describe the sufferings of the just in general without reference to any person in particular (Hengstenberg, Loch, Reischl). Such a general application of the psalm is based on no argument that cannot be easily refuted; at most, it has the merit of being an ingenious conjecture.

*c.* The psalm refers to the Messiah either in its literal or, at least, in its typical sense. (1) The New Testament clearly applies a number of passages which occur in the psalm to Jesus Christ. Cf. John ii. 17; xv, 25; xix. 28;

xix. 29; Rom. xi. 9, 10; xv. 3; Acts i. 20. In the first of these passages we have the application of the words, "The zeal of thy house hath eaten me up;" the second part of the same verse 10 is applied to Christ by the Apostle in his epistle to the Romans (xv. 3): "The reproaches of them that reproached thee fell upon me." John xv. 25: "They hated me without cause" may be regarded as at least alluding to verse 5 of the psalm; v. 22, "and they gave me gall for my food, and in my thirst they gave me vinegar to drink," finds its fulfilment in Matt. xxvii. 48: "and immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink;" John xix. 28, 29 tells of the same fulfilment. The words of Rom. xi. 9, "let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them," contain the explanation of verse 23: "let their table become as a snare before them, and a recompense and a stumbling-block;" verse 24 is applied in the next verse of Rom. xi.; Acts i. 20, "let their habitation become desolate, and let there be none to dwell therein, and his bishopric let another take," gives the commentary on verse 26: "let their habitation be made desolate, and let there be none to dwell in their tabernacles."

(2) It is on account of these six New Testament applications of the psalm that many of the older interpreters and several among the more recent ones (e.g., Dereser and Allioli) apply the psalm to Christ in its literal sense. But other commentators, induced by the fact that the psalmist speaks of his foolishness and his offences (v. 6), and also by the circumstance that the psalm agrees perfectly with many occurrences in the life of David, have denied that its literal sense can apply to Christ. Lesêtre seems to agree with these latter authors, but he contends at the same time that vv. 9, 10, 21, 22, 27 refer to the Messiah in their literal sense. We may add here that what the psalmist says of his own sinfulness may apply to Christ in so far as he has taken upon himself the sins of

all; at the same time, the justice and righteousness of the sufferer are so much extolled that they cannot fully apply to any one but the Messias.

(3) The references to the patristic testimonies regarding the Messianic character of the psalm are collected in Kilber's *Analysis Biblica*, ed. II. vol. ii. pp. 58 f.

PS. LXVIII. (LXIX.).

Save me, O <sup>1</sup> God,  
For the waters are come in even unto my soul ;  
I stick fast in the mire of the deep,  
And there is no sure standing.  
I am come into the depth of the sea,  
And a tempest hath overwhelmed me ;  
I have labored with crying, my jaws are become hoarse,  
My eyes have failed, whilst I hope in my God.

They are multiplied <sup>2</sup> above the hairs of my head who hate me  
without cause ;  
My enemies are grown strong who have wrongfully persecuted  
me,  
Then did I pay that which I took not away.  
O God, thou knowest my foolishness,  
And my offences are not hid from thee ;  
Let not them be ashamed for me who look for thee, O Lord, the  
Lord of hosts,  
Let them not be confounded on my account,  
Who seek thee, O God of Israel.

<sup>1</sup> **Save me, O God.** The waters that have reached to the psalmist's life are a metaphorical expression for his great sufferings and afflictions (Ps. xvii. 17 ; xxxi. 6 ; cxxiii. 5 ; Jonas ii. 6). Its parallel expression is the "mire of the deep," or, according to the Hebrew text, "the depth of waters." It is evident from this passage that the psalmist cannot refer to Jeremias and his imprisonment in a cistern, since there was no water in that cistern, as we are expressly told. Instead of "tempest" the Hebrew text reads "torrent"; the whole passage supposes that the sufferer has no sure footing on any creature, and has, therefore, been applied to Jesus Christ crucified, or suspended between heaven and earth.

<sup>2</sup> **They are multiplied.** The psalmist insists first on the fact that his enemies have no reasonable cause for persecuting him ; he continues with the proverbial saying that he has paid what he did not



Because for thy sake<sup>3</sup> I have borne reproach,  
 Shame hath covered my face ;  
 I am become a stranger to my brethren,  
 And an alien to the sons of my mother ;  
 For the zeal of thy house hath eaten me up,  
 And the reproaches of them that reproached thee are fallen upon  
     me ;  
 And I covered my soul in fasting,  
 And it was made a reproach to me.

And I made haircloth<sup>4</sup> my garment,  
 And I became a by-word to them ;  
 They that sat in the gate spoke against me,  
 And they that drank wine made me their song ;  
 But as for me, my prayer *is* to thee, O Lord ;  
 For the time of *thy* good pleasure, O God, in the multitude of  
     thy mercy,  
 Hear me in the truth of thy salvation,  
 Draw me out of the mire that I may not stick fast.

Deliver me from them that hate me and out of the deep waters,  
 Let not the tempest of water drown me,  
 Nor the deep swallow me up,  
 And let not the pit shut her mouth upon me ;  
 Hear me, O Lord, for thy mercy is kind,  
 Look upon me according to the multitude of thy *tender* mercies,  
 And turn not away thy face from thy servant,  
 For I am in trouble, hear me speedily.

owe. But instead of basing his plea for help on this ground, the sufferer turns to God and frankly acknowledges his own foolishness and sinfulness ; he then pleads that the sins of his life may not be the cause of his abandonment by God. Some commentators see in the " foolishness " which the psalmist acknowledges the foolishness of the cross.

<sup>3</sup> **Because for thy sake.** The psalmist here states the true reason why he had to suffer so many hardships at the hands of his enemies : it was because he defended the cause of God. On account of the many persecutions he had to bear, his brethren and near relatives abandoned him, fearing that they might be involved in his difficulties. On his many wanderings, the psalmist was devoured by the desire of sharing in the usual worship in the tabernacle, the house of the Lord, and he could satisfy this zeal only by writing psalms and religious canticles for the use of the public worship.

<sup>4</sup> **And I made haircloth my garment.** It is true that Christ's enemies never rebuked him for his bodily austerities, but that they rather be-

Attend to my soul and deliver it,  
 Save me because of my enemies ;  
 Thou knowest my reproach  
 And my confusion and my shame ;  
 In thy sight are all they that afflict me,  
 My heart hath expected reproach and misery ;  
 And I looked for one<sup>5</sup> that would grieve together with me, but  
     there was none,  
 And for one that would comfort me, and I found none.

And they gave me gall for my food,  
 And in my thirst they gave me vinegar to drink ;  
 Let their table<sup>6</sup> become as a snare before them,  
 And a recompense, and a stumbling-block ;  
 Let their eyes be darkened that they see not,  
 And their back bow thou down always ;  
 Pour out thy indignation upon them,  
 And let thy wrathful anger take hold of them.

Let their habitation be made desolate,  
 And let there be none to dwell in their tabernacles ;  
 Because they have persecuted him whom thou hast smitten,  
 And they have added to the grief of my wounds ;  
 Add thou iniquity upon their iniquity,  
 And let them not come into thy justice,  
 Let them be blotted out of the book of the living,  
 And with the just let them not be written.

littled his ministry for the opposite reason ; but it is equally certain that Jesus was persecuted by his enemies for his principles of internal sanctity, and his rejection of merely external purity. Hence the sufferer became the by-word of the judges at the gate and even of the lowest caste of the nation, the acknowledged drunkards. The psalmist's only weapon is prayer, the substance of which is given in the words of the psalm.

<sup>5</sup> **And I looked for one that would grieve.** The sufferer is so far from finding any comfort from men that he cannot express their heartless behavior otherwise than by a figure. They gave him gall for food, and in his thirst they gave him vinegar to drink.

<sup>6</sup> **Let their table.** The psalmist here continues the same figure ; his enemies have provided his table with gall and vinegar, and their own table, i.e., the place at which they expected the greatest peace and security, will become a snare for them. No doubt all these imprecations were in their way verified in the case of the sufferer's enemies, but they are verified, too, in the case of the Jews.

But I am poor and sorrowful,  
 Thy salvation, O God, hath set me up ;  
 I will praise the name of God with a canticle,  
 And I will magnify him with praise ;  
 And it shall please God better than a young calf,  
 That bringeth forth horns and hoofs.  
 Let the poor see and rejoice,  
 Seek ye God, and your soul shall live.

For the Lord hath heard <sup>7</sup> the poor,  
 And hath not despised his prisoners ;  
 Let the heavens and the earth praise him,  
 The sea and everything that creepeth therein ;  
 For God will save Sion, and the cities of Juda shall be built up,  
 And they shall dwell there and acquire it by inheritance.  
 And the seed of his servants shall possess it,  
 And they that love his name shall dwell therein.

#### COROLLARIES.

1. De Wette, Bade, and others are of opinion that the imprecations against his enemies are inadmissible in the person of the Messiah. But similar expressions may be found in Ps. xv. 3; Is. l. 9, 11, and in other passages of the Old Testament. The sufferer may well wish that these evils befall his enemies, knowing that they are decreed by the justice of God ; his prayer includes, therefore, the desire that God's justice may be acknowledged in the course of the punishment. Others regard the imprecations as prophecies rather than prayers.

2. We notice here what we have repeatedly observed, that the prophetic words concerning the "gall and vinegar" refer typically to Christ, in whom they have been fulfilled according to the rigor of the letter, while they refer literally to the historical events in the life of David, in which they have been metaphorically fulfilled.

<sup>7</sup> For the Lord hath heard the poor. Schegg, van Steenkiste, le Hir, Bickell, and others believe that from this phrase to the end of the psalm was composed after the Captivity or, at least, at the time of the Exile. Without denying the impossibility of this conjecture, we may state that it is by no means certain. For the whole passage is sufficiently well explained without having recourse to such an extreme conjecture.

## CHAPTER XI.

### NEITHER SHALL YOU BREAK A BONE THEREOF.

Ex. xii. 1-20; 43-49.

#### INTRODUCTION.

**1. CRITICAL ANALYSIS OF THE PASSAGES.**—The inspired writer narrates in ch. xii., xiii. the institution of the Passover and of the feast of unleavened bread. The death of the first-born of the Egyptians and the journey of the Israelites from Rameses to Succoth are also mentioned. Prof. Driver (*Literature of the Old Testament*, p. 25) is of opinion that a double treatment is especially evident in these passages. He gives the following division: *a.* xii. 1-13 (Passover); 14-20 (Mazzoth or unleavened cakes); 28, 38<sup>a</sup>, 40-42, 51 (narrative); 43-50 (Passover); xiii. 1 f. (first-born). *b.* xii. 21-27 (Passover); 29-36, 37<sup>b</sup>-38 (narrative, continuation of xi. 4-8); 39, xiii. 3-10 (unleavened cakes); 11-16 (first-born). The former narrative exhibits throughout the marks of Priest-codex, the later those of Jehovist and Elohist. It will appear in the commentary that it is not necessary to assign the two series of commands and narratives classified under *a* and *b* to different authors; it is quite sufficient to consider the one a promulgation or a practical execution of the other.

**2. MESSIANIC CHARACTER OF THE PASSAGES.**—*a.* The typical nature of the paschal lamb is beyond dispute in the light of the New Testament fulfilment. We need only place side by side the passage referring to the type and the corresponding New Testament fulfilment in order to be convinced of this statement. Ex. xii. 3 reads: "Speak ye

to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses." St. John (i. 29) relates the counterpart: "The next day John saw Jesus coming to him, and he saith: Behold the lamb of God, behold him who taketh away the sin of the world." Besides, it is well known that if we place Good Friday on the fifteenth day of Nisan, the first Palm Sunday fell on the tenth day of the same month, so that the lamb of God was actually set aside as it were on the day of his solemn entry into Jerusalem.

Again Ex. xii. 5 enjoins: "And it shall be a lamb without blemish . . ." St. Peter (I. Pet. i. 18, 19) has written the Christian commentary to this commandment: "Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers, but with the precious blood of Christ, as of a lamb unspotted and undefiled."

Ex. xii. 6 reads: "And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening." St. Mark says: "And it was the third hour, and they crucified him" (xv. 25). With this passage may be compared Mark xv. 33, 34, where darkness is said to have come over the whole earth at the sixth hour, and where Jesus is said to have cried out with a loud voice at the ninth. If the Friday on which Jesus died fell on the fourteenth day of Nisan, as several authors contend, the time of his death coincided with the sacrifice of the paschal lamb, and his rejection in the temple during Holy Week coincided practically with the time at which they set aside the paschal lamb.

Ex. xii. 7: "And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it." St. Paul (Heb. xii. 22, 24) gives the Christian application of this passage: "But you are come to mount Sion, and to the



city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the New Testament, and to the sprinkling of blood which speaketh better than that of Abel."

Ex. xii. 8: "And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce." St. Paul (I. Cor. v. 7, 8) is again our Christian commentator of this passage: "Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Ex. xii. 46: "In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof." Num. ix. 12 repeats the injunction that no bone of the paschal lamb must be broken. John xix. 36 gives us the corresponding fulfilment in the antitype: "For these things were done that the scripture might be fulfilled: You shall not break a bone of him."

b. Here is the place to notice Prof. Bickell's little work on "The Lord's Supper and the Passover Ritual" (Translated by W. F. Skene, Edinburgh, T. T. Clark, 1891). The learned author shows that the ceremonies of the sacrificial part of the Mass agree substantially with the ceremonies which our Lord must have observed during the last supper, and in particular with those rites of the last supper in which he instituted the Holy Eucharist. If then the Passover is a type of the sacrifice of Christ, as we have proved it to be, it is also a type of the Eucharistic sacrifice of the Mass. Not as if the Eucharistic sacrifice were a bloody sacrifice; but both the Eucharist and the paschal lamb are necessarily connected with a sacrificial meal.

## EX. XII. 1-20.

And the Lord said to Moses and Aaron in the land of Egypt :<sup>1</sup> This month<sup>2</sup> shall be to you the beginning of months ; it shall be the first in the months of the year. Speak ye<sup>3</sup> to the whole as-

<sup>1</sup> **In the land of Egypt.** This clause leads to some important conclusions. *a.* It appears from this statement that the verse, and probably the whole chapter, was written some time after the Exodus, probably when Moses put together the several portions of the Book towards the end of his life. *b.* Since the following law was given in the land of Egypt, it follows that it falls between the law of circumcision and that given on Mount Sinai ; as therefore the law of circumcision forms the foundation of the whole Israelite religion, so does the law enjoining the paschal rite form a kind of religious consecration of all those that are circumcised, uniting their minds and hearts to God as their bodies were given to God by the sign of circumcision. *c.* In the third place, we may infer the great dignity of Moses and Aaron from this phrase : Moses and Aaron are the instruments for giving the law, while the other prophets serve as the instruments for explaining and applying it.

<sup>2</sup> **This month.** The name of the month was Abib, as we see in Ex. xiii. 4 ; the later Hebrews called it Nisan, a name found in the early Syrian inscriptions (De Vogué, *Syrie Centrale*, p. 5) and derived from the Nisannu of the Assyrians and Babylonians, with whom it was the first month of the year. It coincides nearly with our April, since the last full moon in March or the first in April falls in the middle of Nisan. Previously the year had begun with Tisri, the month in which the harvest was gathered (Ex. xxiii. 16), and this seems to have continued for all non-religious affairs (Lev. xxv. 9 ; Jos. Antiq. I. xxv. 9). The assumption that before the promulgation of the law a religious feast was celebrated about the time of the harvesting is not based on any solid foundation of tradition or history. The Hebrews appear never to have adopted the Egyptian chronology, according to which the year began in June at the rising of the Nile.

<sup>3</sup> **Speak ye to the whole assembly.** In v. 21 we see that the assembly of the whole people is represented by the "ancients of the children of Israel." The injunction concerning the tenth day, the fourth day before the paschal sacrifice, is generally assumed to have applied to the first institution only. But there is no such restriction in the text, and it seems certain that the practice continued till the destruction of the temple. The Targum gives the Rabbinic traditions of the sixth century in asserting that the law was not intended to be permanent. As to the lamb, the Hebrew word here employed has the general meaning of either sheep or goat, male or female, either old or young ; the age and sex are, therefore, more fully determined in the following verses. As to the families and houses, Josephus tells us (Bell. Jud. VI. ix. 3) that the number of a family or house eating the paschal lamb could not be less than ten, but could consist of as many as twenty-four. From this the following verse becomes clear ; it must, however, be remembered that there is no written law concerning the required

sembly of the children of Israel, and say to them : On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb<sup>4</sup> without blemish, a male, of one year, according to which rite also you shall take a kid. And you shall keep it<sup>5</sup> until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and

number of persons before the time of Josephus. It seems more probable that the settling of this question was left wholly to the discretion of the head of the family. The women and children were not excluded, though the Rabbinic writers do not consider their presence necessary, and Karaites permitted none but adult males to partake of the paschal lamb.

<sup>4</sup> **And it shall be a lamb.** In these words the inspired writer determines more precisely the requirements of the paschal victim : it must be (a) "without blemish," or, according to the Hebrew text, "perfect ;" (b) a male, so as to save the male first-born of the Jews ; and (c) "of one year," because below that age it would not have reached its full maturity, and above that age it would not so clearly represent the innocence of its antitype, the lamb of God. Finally, the words "according to which rite also you shall take a kid" read in the Hebrew : "you shall take it out from the sheep or from the goats, i.e., the victim may be either sheep or goat, though the Hebrew usage determined that a sheep was preferable to a goat.

<sup>5</sup> **And you shall keep it until the fourteenth day.** Here, as above, several authors restrict the law to its first institution, but the wording of the law does not suggest the restriction, and the tradition preserved in the practice of the Jews rather inclines one to the opposite opinion. The text continues : "the whole multitude of the children of Israel shall sacrifice it," showing that at the time of the institution of the paschal rite there did not as yet exist the order of the priestly families to which the faculty of offering sacrifices was restricted. Still, even when the order of priesthood had been instituted, it was incumbent on every head of the family to slaughter the paschal lamb and flay it in the temple court, the priests pouring out the blood of the lambs at the foot of the altar of holocausts (cf. Lev. i. 2-5, 10 ; iii. 3 ; iv. 24 ; Philo, *Vita Mosis*, l. iii. ; lib. de decalog. ; II. Par. xxx. 17 ; Esdr. iv. 20). Finally, the phrase "in the evening" reads in the Hebrew text, "between the two evenings."

*Explanations :* a. It means between sunset and nightfall (Karaites, Aben-Ezra, Samaritans, Keil, etc.). Since the twilight is very brief in the East, this explanation would allow only about ten minutes for the killing of all the paschal lambs. For Rosenmüller shows that according to the Talmud the twilight does not last longer than it would take to walk about half a mile. Moreover, according to the Hebrew way of reckoning the day, the time after the sunset of Nisan

put it upon both the side posts,<sup>6</sup> and on the upper door posts of the houses wherein they shall eat it. And they shall eat the flesh<sup>7</sup> that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire ; you shall eat the head with

14th belonged to Nisan 15th, so that the lamb would not have been killed on Nisan 14th.

b. According to Kimchi, Rashi, Dillmann, and others, sunset is the line of separation between the two evenings, so that the first evening immediately precedes sunset, and the second falls between sunset and nightfall.

c. There is a third opinion which does not much differ from the one just mentioned, and which is supported by Josephus, Ribera, a Lapide, Lange, and others. According to this view the first evening begins after the evening sacrifice, or at the time when the sun is half-way between the zenith and the point of setting. Since on the fourteenth day of Nisan the evening sacrifice was offered about 1.30 P.M., this explanation allows a sufficient space of time for the killing of all the thousands of paschal lambs which were admitted to the temple court in smaller detachments (cf. Jovino, *de Tempore Sepulturæ Christi*, pp. 152 ff.; Maas, *Life of Christ*, pp. 443 ff.).

<sup>6</sup> Upon both the side posts. The phrase "upper door posts" occurs only in this place, and is generally admitted to signify the lintel. It is derived from a root which means "to look out," and may, therefore, signify a lattice-work above the door (Aben-Ezra). At any rate, the door posts are here taken as representing the door, and this again represents the whole house, which becomes by the sprinkling of the sacrificial blood a kind of sanctuary. The practice of sprinkling the blood in this manner was not continued in Palestine ; when a common sanctuary existed, the blood was sprinkled at the foot of the altar of burnt-offerings. The meaning of the blood is hardly open to question. It evidently represented the life of the first-born in each house which was thus offered to the Lord. The efficacy of the lamb's blood was derived from the merits of the blood of the Lamb of God. A Lapide infers from this that those families that ate the paschal lamb together must have remained in the same house throughout the night ; the narrative does not give any other way in which the life of the first-born in the smaller families could have been saved from the destroying angel.

<sup>7</sup> They shall eat the flesh. *Explanations* : 1. The time of the eating is "that night," which is thus clearly distinguished from the evenings.

2. The flesh must be "roasted at the fire" for two reasons : a. It would be hard to cook the lamb without cutting it in pieces and thus separating its bones, which would be against v. 49 ; besides, in cooking, the substance of the lamb would be diffused throughout the water ; while in roasting the whole lamb remained practically entire. b. Secondly, fire appears to have had a special sanctity attached to it from the first institution of sacrifice. Universal tradition has preserved the trace of this primeval sanctity, as may be seen in the



the feet and entrails thereof. Neither shall there remain anything of it until morning. If there be anything left, you shall burn it with fire. And thus you shall eat it:<sup>a</sup> you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase

hymns to Agni found in the Aryan Rig Veda, and in the theological system of the Zend Avesta.

3. The Hebrew word meaning "unleavened bread" (*mazzoth*) is uncertain in its etymology. Brugsch suggests an Egyptian derivation, from "mest" or "mesit," which signified the cakes offered at the festival of the new year to Osiris; Knobel and Keil refer "*mazzoth*" to a word extant in Arabic in the sense "pure." It is quite possible that "*mazzoth*" may have denoted sweet and unleavened cakes in use among the Israelites during their Egyptian captivity, but used only for sacred purposes. Whatever be the etymology of "*mazzoth*," its signification is twofold: *a*. It represents the haste with which the Israelites had to leave Egypt, not having even time to bake their ordinary bread (vv. 34, 39); *b*. It denotes also their total separation from the leaven of Egypt (Matt. xvi. 6, 12; I. Cor. v. 8; Deut. xvi. 3).

4. The "wild lettuce" signified the bitterness of the Egyptian captivity, as is generally admitted against Lange, who points to the pleasantness of the taste experienced in eating bitter herbs. It is useless to inquire what kind of herbs the Israelites ate on their leaving Egypt. Probably the nature of the bitter herb varies with the different countries in which the paschal lamb was eaten.

5. "The head with the feet and the entrails thereof" the inspired writer adds: *a*. The Egyptians did not eat the head of animals, and thus this injunction was calculated to estrange the Israelites from the Egyptian manners. *b*. According to Rashi and other Rabbis the bowels were taken out, washed and then replaced. The Talmud prescribes the form of the earthen oven in which the lamb was roasted; it must be open above, and below have a grating for the fire. Lambs and sheep are roasted whole in Persia nearly in the same manner (cf. Thevenot, vol. ii. p. 180, ed. 1674). *c*. The entire consumption of the paschal lamb forms a striking contrast with all the other sacrifices in which either part or the whole of the sacrifice was burnt. Of the paschal lamb only the blood was sprinkled, just as the blood of the Lamb of God was shed on the cross for the redemption of the human race, while the whole body and blood of the same Christ is consumed in Holy Communion, thus entering into the very substance of those for whom he has shed his precious blood. *d*. The injunction that what had remained of the paschal lamb was to be burnt in the morning became afterwards the general law for all sacrifices with one exception (cf. Lev. vii. 15 ff.).

<sup>a</sup> And thus shall you eat it. Thus far the inspired writer has described the paschal lamb and its preparation. Now he begins to treat of the manner in which the Israelites were to eat the lamb. *a*. All particular ceremonies indicate haste on the part of the eaters: their long



[that is, the Passage] of the Lord. And I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast; and against all the gods of Egypt<sup>9</sup> I will execute judgments; I *am* the Lord. And the blood shall be unto you for a sign in the houses where you shall be, and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

And this day shall be for a memorial<sup>10</sup> to you, and you shall

garments are kept out of the way so as not to impede their progress, because their reins are girt; their feet are shod, though commonly the Israelites went barefoot. *b.* The reason of this haste cannot be the fear that they might not be able to finish the eating of the paschal lamb before their departure, because God had commanded them to burn in the morning what had not been consumed. The text itself assigns as the reason "for it is the Phase of the Lord." The words "that is, the Passage" have been added by the translator for those who are not acquainted with Hebrew. It is true that "Phase of the Lord" can, absolutely speaking, signify "Phase in honor of the Lord," as the "sabbath of the Lord" means the day set apart for rest in honor of the Lord. But "Phase" signifies here not merely the "feast of the Phase," but means "Passage." Moreover, it means a rapid passage, as a bird passes with outspread wings. The word occurs also in III. Kings xviii. 21 and in Is. xxxi. 5, from which passages we infer that the word includes the idea of both rapidity and safety. Hence the Israelites were to eat in haste, because the Lord was to pass in haste over their dwellings, preserving their first-born, but slaying those of the Egyptians.

<sup>9</sup> **Against all the gods of Egypt.** After the sacred writer tells us of the slaying of all the first-born of man and beast, he states that God had exercised his judgment against all the gods of Egypt, because the Egyptians venerated all beasts as so many incarnations of their different gods. It is for this reason that in Deut. xxxiii. 4 Moses can appeal to the slaying of all the first-born as containing the divine judgment exercised by God in Egypt. It is true that several Rabbis and Fathers of the Church offer a somewhat different explanation of the divine judgment. Jerome, e.g. (ep. ad Fabiol.), states: "The Hebrews think that in the night when the people went forth all the temples in Egypt were destroyed either by earthquake or lightning." The second Targum asserts that each and every idol of Egypt was destroyed at that time.

<sup>10</sup> **This day shall be for a memorial to you.** The following verses to the end of v. 20 contain the instructions for the future celebration of the Passover. From the phrase in v. 17, "I will bring forth your army out of the land of Egypt," which ought to be rendered, "I brought your armies out of the land of Egypt," we may infer that these regulations were given to Moses after the Israelites had departed out of Egypt. But since they refer to the same subject

keep it a feast to the Lord in your generations with an everlasting observance. Seven days shall you eat unleavened bread :<sup>11</sup> in the first day there shall be no leaven in your houses ; whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel. The first day shall be holy and solemn,<sup>12</sup> and the seventh day shall be kept with like solemnity ; you shall do no work in them, except those things that belong to eating. And you shall observe *the feast of* unleavened bread ; for in this same day I will bring forth your

as the preceding verses, Moses has rightly joined the two passages together. The Passover was to be a perpetual memorial, an ordinance of perpetual obligation. For the Jews it ceased with the destruction of the second temple ; but it continues in the Church in the sacrifice of the Holy Mass and in Holy Communion.

<sup>11</sup> **Seven days shall you eat unleavened bread.** Here begins the law concerning the future celebration of a second feast that was to be joined to the festival of the Passover.

a. The circumstance that it was to last "seven days" does not prove that the Sabbath had been observed by the Israelites before they left the land of Egypt ; the law may have been given after the Sabbath was instituted in the desert, or it may have been given independently of the former observances of the Israelites.

b. The meaning of the Feast of the Unleavened Bread is the same as that of the unleavened bread eaten at the first paschal supper.

c. As to "the first day," interpreters differ. Lange appeals to verse 18, "the fourteenth day of the month in the evening," in order to prove that "the first day" begins with the evening of the fourteenth day of Nisan, while Keil alleges Lev. xxviii. 6 and Num. xxiii. 17 as evidence that the "first day" is the fifteenth day of Nisan. Lange admits that, to speak accurately, the days of the unleavened bread begin only on Nisan 15 ; on the other hand, he urges that all leaven had to be removed from the houses on the 14th of the month, and that the paschal lamb itself had to be eaten with unleavened bread.

d. In the fourth place we must consider the sanction added to the law of unleavened bread, "whoever shall eat any thing leavened from the first day until the seventh day, that soul shall perish out of Israel." In Gen. xvii. 14 we have a similar penalty for him who refuses to be circumcised, so that the neglect of this rite entails the same effect as the neglect of the most fundamental and important of all the legal observances.

<sup>12</sup> **The first day shall be holy and solemn.** a. The first and seventh days are to be special feast-days. b. The manner of keeping them includes two precepts : α. There is to be a religious service on those days, for the Hebrew text reads : "and in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you." β. The second precept ordains that on these days there shall not be any servile work done, excepting, however, "those

army<sup>13</sup> out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance. The first month, the fourteenth day of the month in the evening,<sup>14</sup> you shall eat unleavened bread, until the one and twentieth day of the same month in the evening. Seven days there shall not be found any leaven in your houses ; he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger, or born in the land. You shall not eat any thing leavened ; in all your habitations you shall eat unleavened bread.

Ex. XII. 43-49.

And the Lord said to Moses and Aaron : This is the service of the Phase :<sup>15</sup> No foreigner shall eat of it. But every bought servant shall be circumcised, and so shall eat. The stranger and the hireling shall not eat thereof. In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof. All the assembly of the children of Israel shall keep it. And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according

things that belong to eating." In this point the solemnity of the two days was below that of the Sabbath, because on the Sabbath they were not allowed to prepare their food (cf. Ex. xxxv. 2 f.).

<sup>13</sup> **I will bring forth your army.** It has already been noticed that the Hebrew text has here the perfect tense instead of the future. Glaire is of opinion that we must render the perfect by the second future : "for in this same day I shall have brought your army out of the land of Egypt." It is on this account that you shall be obliged to keep it holy.

<sup>14</sup> **The fourteenth day of the month in the evening.** We have already drawn attention to the fact that it is doubtful whether the first day of the unleavened bread falls on the fourteenth or the fifteenth of Nisan. At any rate, it is easily explained from this passage why Josephus (*Antiq.* II. v.) attributes eight days to the feast of the unleavened bread. The inspired writer states again the sanction imposed on the violation of this precept.

<sup>15</sup> **This is the service of the Phase.** The Hebrews had been joined by a number of foreigners ; hence these additional laws concerning the relation of the foreigner to the eating of the paschal lamb became necessary. The general principle established in these laws is that no uncircumcised person may eat the paschal lamb, while every circumcised person may partake of the same. The distinction between the common foreigner and the slave is based on the same principle, because the slaves had to be circumcised according to Gen. xvii. 12.

to the manner : and he shall be as he that is born in the land ; but if any man be uncircumcised, he shall not eat thereof. The same law shall be to him that is born in the land and to the proselyte that sojourneth with you.

COROLLARY.

By way of corollary we must recommend Prof. Bickell's treatise on "The Lord's Supper and the Passover Ritual," already referred to.

## CHAPTER XII.

THEY SHALL LOOK UPON ME WHOM THEY HAVE  
PIERCED. Zach. xii.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—In ch. xi. the prophet describes the behavior of the chosen people towards their divinely constituted shepherd. After wholly disowning him, they esteem his services at the price of thirty pieces of silver, the price of a common slave killed by one's ox. The shepherd breaks, according to the same chapter, his two staves, one called "Beauty" and one called "Cord," and a false shepherd is foretold as the ruler of Israel. In the beginning of ch. xii. the prophet sees the effect of the bad shepherd's work: an assembly of nations, including Juda, advances against Jerusalem (vv. 1-3); the forces, however, are smitten with a sudden panic (v. 4) and the chieftains of Juda perceiving that Jehovah fights for Jerusalem, turn their arms against the other nations (v. 5 f.); the Lord first saves Juda in order that the capital, now delivered from its enemies, may not triumph over it (vv. 7-9); then the Lord pours out upon Jerusalem the spirit of grace and of prayer, and its inhabitants mourn long and bitterly over their previous waywardness (vv. 10-14). In ch. xiii. we are told how a fountain of purification from sin is permanently opened in Jerusalem, how idols disappear and even false prophets cease. See the commentary for a different view of the passage (pp. 255 ff.).

**2. MESSIANIC CHARACTER OF THE PROPHECY.** *a.* John xix. 37 tells us; "For these things were done that the



Scripture might be fulfilled: They shall look on him whom they pierced." Since this is a quotation of v. 10 of Zacharias' prophecy, it follows that the evangelist regarded the latter as referring to the person of Jesus Christ.

*b.* The same Messianic reference of the passage is confirmed by its context and by parallel prophecies of the Old Testament. As to the context, the preceding chapter shows how the Messianic shepherd is undervalued by his contemporaries (xi. 12, 13) and in the following chapter (xiii. 7) the same Messianic shepherd is represented as ill-treated. It is, therefore, probable that the sufferer in the twelfth chapter, too, is the Messiah. We need not recall the other prophecies of the Old Testament that treat of the suffering inflicted on the Messiah in spite of his acknowledged innocence (Is. liii. 3-12; cf. xlix. 7-9; l. 6, 7; etc.).

*c.* But even the text itself suggests a Messianic reference, since the words can hardly be explained satisfactorily in any other way. In order to understand this, we have to remember that God himself speaks in the passage by the mouth of the prophet. For the prophet cannot promise in his own name: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers." And it is the speaker himself who is said to be pierced: "They shall look upon me whom they have pierced." But Jehovah cannot be said to be pierced except in the person of the Messiah. The text itself suggests, therefore, a Messianic meaning.

Objections to this argument may be classed under three heads: 1. The verb rendered "pierced" signifies according to some interpreters "blasphemed" or "insulted" (cf. Rosenmüller, Gesenius, Fürst, etc.). This explanation cannot be adopted because: ( $\alpha$ ) The verb has in all other places where it occurs the meaning "to pierce" (cf. Num. xxv. 8; Jud. ix. 54; I. Kings xxxi. 4; I. Par. x. 4; Is. xiii. 5; Jer. xxxvii. 10; li. 4; Lam. iv. 9). ( $\beta$ ) The context requires that the verb should be rendered "pierced" in the present passage; for the prophet continues, "and they

shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born." The death of the person who is mourned supposes that he has been physically wounded, and does not admit of a merely moral offence. ( $\gamma$ ) Besides, all the ancient versions agree in this rendering (Jerome, Aquila, Symmachus, Theodotion, the Syriac translator); it is true that the LXX. have a different rendering, but St. Cyril explicitly declares that they have not faithfully followed the Hebrew text. St. Jerome explains the LXX. version by the fact that they have mistaken the Hebrew verb for another which has a similar appearance in writing, i.e., they have read "rakadu" instead of "dakaru."

2. The second exception to our argument is based on the circumstance that a number of Hebrew codices read "elayv" instead of "elay," i.e., "upon him" instead of "upon me." Pusey enumerates a number of codices with either reading (Minor Prophets, ii. p. 438, note), but the question can hardly be decided from the present condition of the Hebrew text. We must recur to extrinsic sources in order to determine the original reading in the passage now under consideration. ( $\alpha$ ) All the ancient versions, Christian as well as Jewish, suppose the reading "elay" (upon me) (cf. LXX., Aquila, Symmachus, Theodotion, Chaldee, Syriac, Vulgate). ( $\beta$ ) Hitzig has well remarked that the sense of the passage requires "elay," and does not admit "elayv." For in the whole passage there is no third person to whom the "elayv" can be reasonably applied.

3. The third exception to the argument for the Messianic nature of the prophecy is based on the possibility of omitting the pronoun entirely in the word "elay," and rendering it as a mere preposition "upon." The passage reads then, "they shall look upon whom they have pierced." This suggestion has been advanced by Reinke, who points to a number of passages in which "elay" is a mere preposition; the writer appeals also to John xix. 37,

where the evangelist quotes the present passage as if a third person were the object of the looking. Still, there are grave reasons against this conjecture. ( $\alpha$ ) It is well known that the inspired writers of the New Testament often quote the sense rather than the letter of the Old Testament. ( $\beta$ ) It is true that "elay" has the meaning of a mere preposition in Job iii. 22; v. 26; xv. 26; xxix. 19; but in these passages "elay" immediately precedes the word it governs, while in the passage which we now consider the particle of the direct object "eth" intervenes between it and the relative pronoun "asher." There is no instance on record in which the word "elay" is a mere preposition when it is placed as it stands in the present passage. ( $\gamma$ ) Moreover, the observation of Hitzig has its full weight against Reinke's suggestion, which is at best an arbitrary conjecture.

*d.* The numerous references to the patristic applications of the present passage may be found in Kilber's *Analysis Biblica*, ed. II. vol. ii. pp. 521 f. The application of the prophecy in the Liturgy of the Church is too well known to need special mention.

*e.* Rabbinic testimony concerning the Messianic reference of the prophecy may be found in the Talmud (*Succah*, fol. 52, col. 1): "What is the cause of his mourning? In this Rabbi Dosa and the other Rabbis differ. The one said it was for the Messiah, the son of Joseph, who is to be slain; and the others said, it was for the evil desire which is to be slain. If the cause will be the violent death of the Messiah, the son of Joseph, one can understand that which is written, And they shall look upon him whom they have pierced."

It must be added that the Jewish fiction of a double Messiah, the one a son of Joseph or of Ephraim and the other a son of David, is based precisely on Zach. xii. 10, since the Jewish writers always speak of that fable in connection with this passage (cf. Gläserer, *De gemino Judaeorum Messia*, Helmstädt, 1739, p. 145 sq.; Schöttgen,

Horæ Hebraicæ, I. p. 359; Castelli, Il Messia secondo gli Ebrei, Firenze, 1874, pp. 224-236; Hamburger, Real-Encycl. für Bibel und Talmud, II. p. 768; Hebraica, IV. p. 248; etc.). See in the Commentary the Messianic reference of the words: "I will make Jerusalem a burdensome stone . . ."

### ZACH. XII. 1-14.

The burden<sup>1</sup> of the word of the Lord upon Israel: Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him: Behold, I will make Jerusalem a lintel of surfeiting to all the peoples round about, and Juda also shall be in the siege against Jerusalem.<sup>2</sup> And it shall come to pass: In that day that I will make Jerusalem a burdensome stone<sup>3</sup> to all peoples, all that shall

<sup>1</sup> **The burden of the word of the Lord.** This phrase shows that the prophet begins a new prediction introduced by the word "burden" as an unfavorable announcement. "Israel" is the honorable theocratic name of the Jewish nation. The following sentence expresses the supreme power and dominion of the Lord: he is not only the creator of the universe, but he has formed every soul of man. The "lintel of surfeiting" signifies that as soon as any hostile nation shall reach the lintel of Jerusalem, it shall become as feeble and as helpless as a drunken man. The Hebrew text reads "cup of tottering" instead of "lintel of surfeiting."

<sup>2</sup> **Juda also shall be in siege against Jerusalem.** *Explanations: a.* The prophet speaks of the apostate Jews at the time of the Machabees (I. Mach. i. 55; vii. 20 f.; II. Mach. v. 6; etc.) who went over to the enemies of their nation and were its most cruel persecutors; or of the Jews who persecuted the Church in its early beginning; or, finally, of the apostate members of the Church who become most commonly its bitterest enemies. This explanation is based on the interpretation of St. Jerome and on the Chaldee version. It is true that in vv. 4-7 Juda is represented as opposed to the enemies of Jerusalem; but we may well suppose that Juda will be converted when God evidently protects Jerusalem. *b.* Other interpreters render the passage thus: "and also upon (i.e., against) Juda shall it be in the siege against Jerusalem;" i.e., when Jerusalem shall be besieged by its enemies the attack shall be directed against Juda also (cf. Calmet, Reinke, Schegg, Keil, Trochon). The reasons for this interpretation are based on the context (vv. 4-7), on the Hebrew text, in which Juda and Jerusalem are preceded by the same preposition, and on the Syriac translation.

<sup>3</sup> **I will make Jerusalem a burdensome stone.** *Explanations: a.* It is clear that the clause contains a metaphor taken from the practice of heroes and athletes who exercise their strength by lifting and



lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her. In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness; and I will open my eyes upon the house of Juda, and will strike every horse of the nations with blindness.

moving heavy stones. Jerusalem is to prove fatal to all those who try their strength against it.

b. The passage refers to Sennacherib and his siege of Jerusalem (IV. Kings xviii. 13 f.; II. Par. xxxii. 1 f.; Is. xxxvi. 1 f.). This is the opinion of Pressel. Reuss has proposed a similar explanation, referring the prophecy to the time of Manasses (IV. Kings xxi. 2 f.; II. Par. xxxiii. 11). But both explanations suppose the pre-exilic origin of the second part of Zacharias, a view which we have rejected in the Introduction to Zach. ix. 1-17 (part vi., ch. v. sec. i.; cf. vol. ii. pp. 123 ff.).

c. The prophecy refers to the time of the Machabees, or to that of Zorobabel, or of Pompey, or of Antiochus, or of any of the great national enemies of the Jews between the exile and the Roman conquest. The various leaders of the enemies are enumerated by Tirinus, and Knabenbauer gives a list of authors who defend these various opinions (Prophet. Minor. ii. p. 365). But these authors explain the literal sense of the prophecy in such a manner that its typical sense refers to the triumphs of the Church (cf. Ephrem, Sanchez, a Lapide, etc.).

d. According to another opinion, mentioned by St. Jerome, and defended by Reinke and Schegg, the prophet speaks of the conversion of the Jews to Christ and of their restored capital. This explanation seems to rest especially on two reasons: ( $\alpha$ ) St. Paul foretells the future conversion of the Jews (Rom. xi. 25), and ( $\beta$ ) the words of the prophet appear to limit the prediction to Juda and Jerusalem in such manner that the Gentiles do not share in its blessings. But ( $\alpha$ ) St. Paul's prophecy merely establishes the possibility of Zacharias' referring to the final restoration of Jerusalem, and ( $\beta$ ) the prophet's express mention of Juda and Jerusalem does not prove that these words must be taken in their literal sense. ( $\gamma$ ) The New Testament repeatedly understands Juda and Jerusalem as referring to the theocracy, being its spiritual representatives (Rom. iv. 12; xi. 17; Gal. iii. 29; iv. 27; Eph. ii. 19; etc.). ( $\delta$ ) The Old Testament often represents the new theocracy as embracing not only Jews, but also Gentiles (Os. i. 10; Am. ix. 11; Mich. vii. 11, 12). The circumstance, therefore, that Zacharias restricts his promises to the representatives of the theocracy, does not necessitate their limitation to the Jewish nation.

e. Knabenbauer maintains (Prophet. Min. ii. p. 366) that the prophecy refers directly and immediately to the Messianic theocracy, or the Church of Christ. His reasons may be reduced to the following heads: (1) This appears to be the opinion of St. Jerome, Cyril, Rupert, Sa, Ribera, Vatable, Clarius, Loch, Trochon, etc. (2) Zacharias has begun in xi. 12-17 to describe the Messianic epoch; it is, therefore, not probable that he returns in ch. xii. to the description of the



And the governors of Juda<sup>4</sup> shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God. In that day I will make<sup>5</sup> the governors of Juda like a furnace of fire amongst wood, and as a fire-brand amongst hay; and they shall devour all the peoples round about, to the right hand and to the left; and Jerusalem shall be inhabited again in her own place in Jerusalem. And the Lord shall

pre-Messianic time. (3) Besides, in ch. xi. the prophet has described the Messianic epoch negatively; we expect, therefore, that he should add a positive description of the same, such as we find in ch. xii. (4) Moreover, the immediate context leads us to refer the prophecy of ch. xii. 3 to the time of the Messias: in v. 2 there is question of "all the peoples round about;" in v. 3 the stone is burdensome "to all peoples," and "all the kings of the earth" are gathered against Jerusalem; that in v. 10 the prophet treats of the Messias we have seen in the Introduction to this chapter. It is, therefore, probable from the Messianic context and from the extent of the promises in the text that they are Messianic in their character.

<sup>4</sup> And the governors of Juda. The prophet here shows that the theocratic leaders cannot rely on any merely human resources; they shall pray in their heart: "Strengthen for me the inhabitants . . ." There is some dispute about the exact meaning of the Hebrew text, and the versions disagree (cf. Knabenb., l. c. p. 367). But the imperative "strengthen for me" appears to express the most probable meaning.

<sup>5</sup> In that day I will make the governors. This passage contains the divine answer to the foregoing prayer. The circumstance that "Jerusalem shall be inhabited again in her own place in Jerusalem" shows that the enemies will not succeed in their endeavors to destroy the city. The Hebrew text omits "in Jerusalem" after the clause "in her own place." The Lord is said to protect "the tabernacles of Juda as in the beginning," because it was the Lord alone that protected Israel in the state of its infancy, when it was wholly powerless against the forces of its mighty enemies. And the Lord's protection will be vouchsafed to the people in such a manner that neither the city nor its rulers can claim any share in the people's safety; all the glory will be due to God alone. "He that offended," i.e., the weak and the infirm shall be like David who overcame the lion and the bear and who slew the giant with God's special assistance; "the house of David," i.e., the collection of all those that have been received among the followers of David (Christ), shall be as powerful as God (better "as the angels"), resembling the angel of the Lord who preceded the Hebrew host through the desert. It is true that Theodoret and a Lapidé see in this prophecy a description of the Machabees, who fought against Juda's enemies under the special protection of the angels. But St. Cyril, Arias Montanus, and others rightly understand the prophecy as referring to the New Testament and its innumerable valiant martyrs and saintly confessors and virgins who daily display the strength of angels in their struggle against the powers of darkness.

save the tabernacles of Juda, as in the beginning, that the house of David and the glory of the inhabitants of Jerusalem may not boast and magnify themselves against Juda. In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David; and the house of David as that of God, as an angel of the Lord in their sight.

And it shall come to pass in that day,\* that I will seek to de-

\* And it shall come to pass in that day. Here the prophet begins to describe for the second time the Lord's way of acting towards Jerusalem and its enemies. The first description is given in vv. 3, 4. First the inspired writer fortells again the destruction of the enemies: "I will seek to destroy all the nations that come against Jerusalem." In the second place, the blessings of the new theocracy are predicted: We have already seen that God will open his eyes upon the house of Juda, and that the princes of Juda will have recourse to prayer. Now the promises become more explicit: The new theocracy is to receive the spirit of prayer and of grace, and as a consequence they shall look "upon me whom they have pierced." And as this contemplation of their victim is the effect of the gift of prayer, so is the ensuing sorrow the effect of the contemplation.

The prophet describes the sorrow under a two-fold figure: *a.* It shall be like the mourning for an only son and like the grief for the death of the first-born. To appreciate fully the depth of this grief, we must remember the importance attributed by the Hebrews to the blessing of offspring and to the curse of childlessness (Gen. xxx. 23; Deut. vii. 14; xxv. 6; 1. Kings i. 6; Ps. cxii. 9; cxxvi. 3; Prov. xvii. 6; Is. xlvii. 9; etc.).

*b.* The sorrow is compared, in the second place, to the lamentation of Adadremmon in the plain of Mageddon. *Explanations:* (1) It is a two-fold grief: that over Achab the son of Amri who was killed by Hadadremmon (Benadad) the son of Tabremon (III. Kings xv. 18; xxii. 35) and the grief over Josias (Chaldee version). (2) It is the lamentation of Sisera's mother (Judg. v. 18), after that chieftain had been slain in the field. But we do not know where the death of Sisera occurred (Pressell). (3) The grief is that over Ochozias who died in Mageddo (IV. Kings ix. 27; Hitzig). (4) The lamentation alludes to the lugubrious rites with which Hadadremmon was honored among the Syrians, as Adonis was wont to be honored elsewhere (cf. Ezech. viii. 14). Hadadremmon was the sun-god who imparted fertility to the earth; Thammuz (Adonis) was really honored by special rites (some of which were obscene), and in this worship the death of nature in winter and its return to life in spring appear to have been celebrated. But a number of considerations are opposed to this explanation: (*α*) It is highly improbable that the prophet should compare the grief he describes to obscene pagan rites which were an abomination to the Hebrews (cf. Wolf Baudissin, *Real-Encycl.*, ed. II. v. p. 493). (*β*) Again, Hadadremmon is a word composed of Hadad, the Syrian god of the sun and of heaven, and Rammanu, the god of tempests and

stroy all the nations that come against Jerusalem. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers; and they shall look upon me whom they have pierced; and they shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, like the lamentation of Adadremmon in the plain of Mageddon. And the land shall mourn:<sup>7</sup> families and families apart; the families of the house of David apart, and their women apart; the families of the house of Nathan apart, and their women apart; the families of the house of Levi apart, and their women apart; the families of Semei apart, and their women apart. All the rest of the families, families and families apart, and their women apart.

thunder. The compound word shows that Hadad was in that region considered as the god of both sun and tempests. In this capacity he does not agree with Adonis, and therefore did not receive that worship which the explanation attributes to him (Schrader, *KAT.* ed. II. p. 454). (5) The grief of which the prophet speaks is compared with the grief over the death of king Josias, who was killed in Adadremmon near Mageddo. It is true that Adadremmon is the name of an idol, but it is also well known that names of idols enter not seldom into the composition of the names of places (cf. Movers, *Phön.* I. p. 174). St. Jerome identifies Adadremmon with the present hamlet of Rummaneh, at the foot of the hills on the Carmel side of Esdraelon, about eight miles slightly southwest from Zerin or Jezreel; and Mageddo is commonly supposed to be represented by the village of Ledjun, the Roman Legio, about three and a half miles north of Rummaneh, at the foot of the hills. Captain Conder finds Mageddo in the ruined site of El-Mujedda, at the foot of the hills, in the Beisan plain, about three miles southwest from that old city (cf. Guérin, *Descript. géograph. . . de la Palestine*, part II. Samarie II. p. 228; Wolf Baudissin, l. c.; Riess, *Bibl. Geograph.*, p. 27; Geikie, *The Holy Land and the Bible*, N. Y. 1888, p. 508; etc.). What is more natural to suppose than that Zacharias has supplemented IV. Kings xxxiii. 29, according to which Josias was slain in Mageddon, by telling us that he was wounded in Adadremmon near Mageddo? The grief over the death of the good king was so great (II. Par. xxxv. 24, 25), and at the same time so sacred in the eyes of the Jews, that it furnishes a proper term for the prophet's comparison.

<sup>7</sup> **And the land shall mourn.** After the prophet has described the intensity of the grief over the one pierced, he now describes its universality. Though it will be general, it will be found especially in the royal and priestly families, and among those that are most closely connected with the king and the priest (the house of Nathan, and the house of Semei).

## COROLLARIES.

1. It follows from what has been said that the person of the "pierced one" cannot literally refer to Judas Machabeus (Ephrem, Barhebraeus, Calmet, Sanchez, etc.).

2. The lamentation here spoken of cannot refer to the lamentations of the Jews over the destruction of Jerusalem, as St. Cyril and Eusebius have understood it; for at that time they did not look upon him that was pierced, nor did they recognize any causal nexus between the death of Christ and the destruction of the city.

3. The lamentation cannot refer to the grief of the damned at the last judgment, as Haimo, Theodoret, Rupertus, Ribera, Sa, and Estius have explained it. For that grief shall not be universal, but shall be limited to the damned; nor shall it be mingled with love and hope, as the prophet supposes in his prayerful contemplation of him that is pierced. The passage in Apoc. i. 7 is more an accommodation than a quotation of the present prophecy.

4. The grief predicted by the prophet began at the foot of the cross and has been perpetuated ever since among chosen souls. According to the prophet, it is especially the kings and the priests, i.e., the priests and those that exercise authority in the Church, that mourn over the wounds of the "pierced one;" and women in the quiet of their cloistered cells have shed innumerable tears over the affliction of their crucified love.

5. According to St. John (l. c.) the prophecy has been specially fulfilled in the piercing of the heart of Jesus. In point of fact, the prophet accurately describes the nature and effects of the devotion to the Sacred Heart.



## CHAPTER XIII.

## TYPES OF THE SUFFERING MESSIAS.

## Section I. The Sacrifice of Isaac.

Gen. xxii. 1-14.

## INTRODUCTION.

**1. TIME AND OCCASION OF THE EVENT.** There are two indications of the time at which the facts told in the present passage occurred:

*a.* The opening words of the chapter read "after these things," i.e., after the things told in the preceding chapter. Now this chapter relates to the settlement of Abraham in Bersabee and his alliance with Abimelech. Bersabee was in the Wady-es-Seba, a wide watercourse or bed of a torrent, twelve hours south of Hebron, in which there are still relics of an ancient town or village, called Bir-es-Seba, with two deep wells of good water.

*b.* The second notice of time is contained in the fact that Isaac was at the period of the sacrifice old enough to carry the sacrificial wood up Mount Moria. Aben-Ezra supposes that Isaac was only thirteen years old. Josephus (*Antiq. I. xiv.*) makes him twenty-five, while some of the Rabbinic writers believe that he was thirty-seven at the time of the sacrifice. (Cf. Heidegger, ii. 282.)

*c.* As to the occasion of the incident, God no doubt tried Abraham both for his private advancement and for the good of his offspring, for whom he was to serve as a model of perfect obedience throughout the coming ages. But



this is rather the purpose of the trial than its more immediate occasion. Abraham is presented to us in the preceding chapter as enjoying a comparative rest and comfort after his long wanderings and sufferings. The promised son had been given him, Ismael too was prospering, Abraham himself was in peace with the Philistines and lived at Bersabee, possessing abundance of cattle and well provided with all the goods of this earth. It is especially at such times of prosperity that trials are needed to keep us in the proper spirit of humility and detachment from earthly goods. It is not then surprising that Divine Providence placed the trial of the patriarch precisely in the time of his greatest prosperity.

**2. MESSIANIC CHARACTER OF THE HISTORY.** *Gen. xxii.* 2: "Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision (Moria, cf. II. Par. iii. 1), and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee." We may point to two parallel passages in the New Testament—Mark i. 11: "And there came a voice from heaven: Thou art my beloved son in thee I am well pleased." Again, John iii. 16: "For God so loved the world, as to give his only-begotten son, that whosoever believeth in him may not perish, but may have life everlasting."

*Gen. xxii. 6:* "And he (Abraham) took the wood for the holocaust, and laid it upon Isaac his son, and he himself carried in his hands fire and a sword." John xix. 17, 18 gives a parallel incident of the life of Jesus Christ: "And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha, where they crucified him with two others, one on each side, and Jesus in the midst."

*Gen. xxii. 7-10:* "Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, said he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together. And

they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son." Not to repeat the parallel passage of John xix. 18, we may point here to Rom. viii. 32: "He that spared not even his own son, but delivered him up for us all, how hath he not also, with him, given us all things?"

#### GEN. XXII. 1-14.

After these things God tempted Abraham,<sup>1</sup> and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only-begotten<sup>2</sup> son Isaac, whom thou lovest,

<sup>1</sup> **God tempted Abraham.** St. James tells us (i. 13.) "God is not a tempter of evils, and he tempteth no man." Hence some writers have found an apparent contradiction between the history of Genesis and the words of the apostle. *Explanations:* *a.* Some interpreters have endeavored to explain God's tempting Abraham as a mere permission on his part that Abraham should be tempted either by the evil spirit or by a thought arising in his soul. They regard the sacrifice of Isaac as essentially bad, so that either the evil spirit deceived Abraham, endeavoring to make him commit this murder of his own child, or the thought originated with the patriarch himself when he saw the neighboring nations honoring their gods with human sacrifices. *b.* The word used in the original text suggests no such an explanation. According to the best authorities the primary sense of the Hebrew word corresponds with that of a similar word in Arabic, which means "to smell" and "to test by smelling." Hence the word came to signify a close and accurate testing or trying. Thus David tried the armor offered him by Saul before his contest with Goliath (I. Kings xvii. 39); cf. Ex. xv. 25; xvi. 4; xx. 20; Deut. iv. 34; viii. 2, 16; xiii. 3; xxxiii. 8; Ps. xxv. (xxvi.) 2. The word "to try" may have either a good sense or a bad one; the particular word used in this text has generally a good sense, except where it is used of men trying God. In itself it is most reasonable that God should subject Abraham after his long schooling to this examination, as it were; not indeed as if God had needed this proof of the patriarch's fidelity in order to know his disposition of heart, but it was to afford all the faithful a wonderful example of a most heroic obedience and, at the same time, to vindicate God's merciful providence in regard to Abraham and all his descendants.

<sup>2</sup> **Take thy only-begotten son.** The Hebrew text reads: "Take now thy son, thy only one, whom thou lovest." Each of these successive phrases contains a new reason why the sacrifice of Isaac would be very hard to the father. Isaac was the only son of promise, the only son by Sara; for at that time Agar and Ismael had already been dis-

and go into the land of vision, and there thou shalt offer <sup>a</sup> him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night saddled his ass, and took with

missed. "The land of vision" into which Abraham was told to journey is, according to the Hebrew text, *Moria*. The expression is rendered by *Aquila* "the conspicuous land," by the *LXX.* "the lofty land," and *II. Par. iii. 1* states that *Solomon* built the temple on *Mount Moria*. Jewish tradition as preserved by *Josephus* (*Antiq. I. xiii. 2; VII. xiii. 4*) has identified the *Moria* on which the temple stood with that on which *Abraham* had been bid to sacrifice his son. This identity is defended by *Hengstenberg*, *Knobel*, *Kalisch*, *Kurtz*, *Thomson*, *Tristram*, and no valid argument has as yet been advanced against this view. It is true that *Bleek*, *de Wette*, *Tuch*, *Stanley*, and *Grove* have contended that the *Moria* on which *Isaac* was to be offered is identical with the *Moreh* or *Gerizim* on which the *Samaritans* sacrificed. Their reasons are reduced to two. *a.* *Mount Moria*, they say, cannot be seen from afar; but *Abraham* "saw the place afar off" (*v. 4*); *b.* the *Samaritans* assert that *Isaac* was to be sacrificed on *Mount Gerizim*. But remembering that the contention of the *Samaritans* is fully outweighed by the constant tradition of the *Hebrews*, the words "afar off" may well mean some little distance off, at which *Mount Moria* can surely be seen. Moreover, the text tells us that *Abraham* reached the place of sacrifice in three days, or on the third day, after starting from *Bersabee*. Now this agrees exactly with the site of *Moria*; *Mount Gerizim* could not have been reached in that length of time.

<sup>3</sup> There thou shalt offer him for a holocaust. Two difficulties are urged against this passage; *a.* The command was intrinsically bad. Those who advance this exception need only to be reminded of a few facts: Death in itself is not intrinsically bad, since it happens daily in nature. Nor is a violent death morally bad in itself, because day after day we see criminals condemned and executed at the hands of human authority. A violent death becomes morally bad only then, when it is inflicted or commanded by one who has no authority over life and death. God, being the sovereign Lord, surely can inflict or command the death of any of his creatures without thereby doing a morally bad action. The injunction may appear hard beyond what man can be expected to do; but it must be remembered that God's grace makes easy what is most difficult to nature; again, *Abraham* had received so many proofs of God's special love and all-powerful providence that he cannot have found the command as hard as it may seem at first to flesh and blood.

*b.* The second difficulty urged against this command by the enemies of revelation has no more solid foundation than the first. By this command, they say, God sanctioned human sacrifices such as were offered among the heathen nations. But in reality God rather showed his disapproval of such offerings, since he expressly forbade the immolation of *Isaac*; again, the divine displeasure at human sacrifices is sufficiently clear from the repeated prohibitions of such offerings.

him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.<sup>4</sup> And he took the wood for the holocaust, and laid it upon Isaac<sup>5</sup> his son; and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father; and he answered: What wilt thou, son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together. And they came to the place which God had showed him, where he built an altar,<sup>6</sup> and laid the wood in order upon it; and when he had bound Isaac his son,

<sup>4</sup> *Will return to you.* It may be questioned whether Abraham here expressed what he really meant. *Explanations:* *a.* Abraham's words were a prophecy, uttered under divine inspiration. In point of fact, the words became true in the course of time, but if they were really prophetic, Abraham must have been unconscious of their full meaning at the time of their utterance, or else his trial would have been over there and then. *b.* The words show that Abraham hoped against hope. He was fully determined to obey the divine precept, but was also fully confident that God would somehow restore Isaac, "accounting that God was able to raise his son even from the dead (Heb. xi. 19). *c.* Without excluding the probability of either of these explanations, we may assume that Abraham spoke in this general manner of their return because he could not have spoken any other way to his servants whom he left at the foot of the mountain.

<sup>5</sup> *Laid it upon Isaac.* Here the holy patriarch unconsciously figured the Lamb of God bearing the wood for his own sacrifice, the cross (cf. John xix. 17; Orig., hom. viii. in Gen., 6; August., de C.D., xvi. 32; de Trin. iii. 6). The following words "God will provide himself with a victim for a holocaust" are another unconscious prophecy. What is rendered "victim" in our version reads "lamb" or "sheep" in the Hebrew text. The event proved that God really provided the sheep for the offering.

<sup>6</sup> *Where he built an altar.* R. Eliezer in Pirqé Aboth c. 31 has the tradition that Abraham built the altar on the same spot on which Adam had sacrificed, where Abel had offered his burnt-offering, and where Noe had built the altar after the time of the flood. The altar may have been of earth or of loose stones. The binding of Isaac rendered him the more similar to his great antitype. God says that he now knows, either by way of anthropomorphism or because he now knows by experimental knowledge, what he had foreseen from all eternity.



he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold, an angel of the Lord from heaven called him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him; Lay not thy hand upon the boy, neither do thou anything to him; now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back<sup>7</sup> a ram amongst the briars sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth.<sup>8</sup> Whereupon, even to this day it is said: In the mountain the Lord will see.

### COROLLARY.

The foregoing type becomes clearer by the following reflections: *a.* As Abraham sacrificed his son, so did God the Father sacrifice his Son.

<sup>7</sup> **Saw behind his back a ram.** Many manuscripts and several of the oldest versions suggest here the rendering "a single ram," thus emphasizing that Divine Providence had separated it from the flock. There have been writers who have expressed the opinion that the "ram" and not Isaac was the real type of Christ crucified. But if we remember that the antitype is infinitely above his types, we cannot be astonished at seeing several types employed in order to express the mysteries connected with the antitype. Theodoret has well said (*Quæst. in Gen. lxxiii.*) that Isaac was the type of the Godhead, the ram of the manhood of Christ. God provides a victim to be joined to Isaac as he later on joins the human nature to the divine person in order to prepare a proper subject for the sacrifice.

<sup>8</sup> **The Lord seeth.** According to the Hebrew text the same words are used here as in v. 8, where they are rendered: "God will provide." Abraham now perceives that he has uttered an unconscious prophecy on his way up the mountain. The last words, "in the mountain the Lord will see," are variously rendered in different versions: "in the mount of the Lord it shall be provided" (*de Wette, Bunsen, Lange, etc.*); "in the mount the Lord will be seen" (*LXX., Delitzsch, Keil, Dillmann, etc.*); "in the mount the Lord will see or provide" (*Vulgate, Syriac, Samaritan, etc.*). In any case, the phrase became a proverb which appears to have been still in use even at the time of St. Jerome. In distress, either the sufferer or his friends recalled this providential delivery of Abraham out of the greatest affliction by uttering the words "in the mount the Lord will provide," i.e., at the proper time God's loving providence will intervene. Finally, it should be added that the name "Moria" appears to have been used in v. 2 by way of prolepsis; for the word means "appearance of the Lord."



*b.* The son willingly submits to the will of the father, carries the wood of the sacrifice up the sacrificial hill, and is really, though not in a bloody manner, offered to God. All these particulars have their exact fulfilment in the person of Jesus Christ.

*c.* The only-begotten is restored to the father from the doom of death (Heb. xi. 19) after an agony of three days; so is the only-begotten Son of God restored to life after a three days' rest in the grave.

*d.* The union of the mortal to the immortal element in both sacrifices has already been noted.

## Section II. The Scape-goat.

Lev. xvi. 1-28.

### INTRODUCTION.

**1. THE DAY OF ATONEMENT.**—The ordinance of the scape-goat belonged to the Day of Atonement, or as it is called in the Hebrew text “the Day of Atonements” (*yom kippurim*); the Rabbinic writers call it merely “Yoma” or Day, and by this title it is known in the treatise of the Mishna. Philo calls it “the Festival of Fasting” and St. Luke (Acts xxvii. 9) probably alludes to it by the name “the Fast.” The purpose of the feast is expressly stated in the law, to make atonement for the children of Israel once a year for all their sins and uncleanness. (Cf. Lev. xvi. 34, 16; xxiii. 26-32.) According to a Lapidé the occasion for the institution of this feast was the sin of irreverence committed by the sons of Aaron when they offered unholy fire in the tabernacle. Hence resulted the great reverence with which the Holy of Holies had to be treated, and the high-priest's annual entrance into the Sanctuary. The reference to the death of Nadab and Abihu in the opening words of the chapter, an event related in Lev. x. 2, was well calculated to impress the ministering high-priest with the

importance and the sanctity of his office. For, since the punishment of death had been inflicted for drawing nigh to Jehovah in an unauthorized manner, the successors of Aaron were most impressively warned never to transgress in this respect.

**2. MESSIANIC CHARACTER OF THE PASSAGE.**—Lev. xvi. 21, 22: "And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins; and praying that they may light on his head, he shall turn him out by a man ready for it, into the desert. And when the goat hath carried all their iniquities into an uninhabitable land, and shall be let go into the desert, Aaron shall return into the tabernacle of the testimony." There are several texts of the New Testament which form a commentary on this ordinance: Heb. ix. 28: "So also Christ was offered once to exhaust the sins of many." II. Cor. v. 21: "Him that knew no sin, for us he hath made sin, that we might be made the justice of God in him." I. Pet. ii. 24: "Who his own self bore our sins in his body upon the tree, that we being dead to sins should live to justice, by whose stripes you were healed."

LEV. XVI. 1-28.

And the Lord spoke to Moses after the death of the two sons of Aaron, when they were slain upon their offering strange fire, and he commanded him saying: Speak to Aaron thy brother, that he enter not at all into the sanctuary, which is within the veil before the propitiatory with which the ark is covered, lest he die (for I will appear in a cloud over the oracle), unless he first do these things: He shall offer a calf for sin,<sup>1</sup> and a ram for a holocaust.

<sup>1</sup> **He shall offer a calf for sin.** In this first part the inspired writer gives the general outline of the manner in which the Day of Atonement was to be kept. It was celebrated on the tenth day of Tisri, i.e., from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. The victims offered in addition to those strictly belonging to the special service of the day, and to those of the usual daily sacrifices, are enumerated in Num. xxix. 7-11; the conduct of the people on the occasion is clearly described in Lev. xxiii. 26-32. The day had to be kept as a

He shall be vested with a linen tunic<sup>2</sup>, he shall cover his nakedness with linen breeches, he shall be girded with a linen girdle, and he shall put a linen mitre upon his head. For these are holy vestments, all which he shall put on, after he is washed. And he shall receive from the whole multitude of the children of Israel

solemn sabbath; the people were commanded to set aside all work and to afflict their souls, under pain of being cut off from the chosen nation. We may here omit the accessory burnt-offerings mentioned in Num. xxix. 7-11, which consisted of a young bullock, a ram, seven lambs, and a young goat. All these appear to have been offered by the high-priest along with the *evening* sacrifice, at least when the second temple flourished. The special sacrifices offered in the *morning* of this day consisted of a young bullock and a ram, both purchased at the cost of the high-priest, and of two young goats and a ram purchased out of the public treasury. The special morning rites of the Day form a natural gradation: first the high-priest and his family are cleansed; then atonement is made by the cleansed high-priest for the sanctuary and all contained in it; then probably for the brazen altar in the court; and lastly reconciliation is made for the whole people.

<sup>2</sup> He shall be vested with a linen tunic. The treatise Yoma professes to give a full account of the observances kept on the Day of Atonement in the second temple: 1. The high-priest, dressed in his official garments, performed the principal duties of the daily service, such as the lighting of lamps, presenting the daily sacrifices and offering the incense. After this he bathed, put on the white garments (breeches, tunic, girdle, mitre), and began the services peculiar to the Day of Atonement. There is nothing in the scriptural account of the Feast to contradict this statement of the treatise Yoma.

2. The peculiar rites may be reduced to the following heads: *a*. The sin-offering for the priest is slain, i.e., the bullock.

*b*. The high-priest with censer and incense enters the Holy of Holies for the first time, while a priest stirs the blood of the bullock and prevents it from coagulating.

*c*. The high-priest enters within the veil for the second time, carrying the blood of the bullock or the sin-offering, sprinkling the blood seven times to the propitiatory to the east, or as we must more probably understand the passage, sprinkling the east side of the propitiatory seven times. For the east side of the propitiatory was the side that faced the veiled entrance of the Holy of Holies.

*d*. Next follows the casting of the lots over the two goats that are to be offered for the people. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were originally of boxwood, but in later times they were of gold. They were put into a little box or urn, into which the high-priest put both hands and took out a lot in each, while the two goats stood before him, one at the right side, and the other on the left. The lot in each hand belonged to the goat in the corresponding position, and when the lot for the emissary goat happened to be in the right hand, it was regarded as a happy omen. The high-priest then tied a piece of scarlet

two buck-goats for sin, and one ram for a holocaust. And when he hath offered the calf and prayed for himself and for his own house, he shall make the two buck-goats to stand before the Lord in the door of the tabernacle of the testimony, and casting lots upon them both, one to be offered to the Lord, and the other to

cloth on the emissary goat's head, called the scarlet tongue, from the shape in which it was cut. Maimonides regards this merely as a means to distinguish the emissary goat from his companion, but according to the Gemara the red cloth ought to turn white as a token of God's acceptance of the atonement, in agreement with Is. i. 18. A particular instance of such a change, and of the emissary goat's lot in the right hand of the high-priest, occurred in the time of Simon the Just. No such change took place for forty years previous to the destruction of Jerusalem. The prayer which the high-priest uttered over the head of the goat reads as follows: "O Lord, the house of Israel, thy people, have trespassed, rebelled, and sinned before thee. I beseech thee, O Lord, forgive now their trespasses, rebellions, and sins which thy people have committed, as it is written in the law of Moses thy servant, saying that in that day there shall be an atonement for you to cleanse you that you may be clean from all your sins before the Lord."

*e.* Then follows the sacrifice of the goat which, according to lot, must be offered to the Lord as a sin-offering for the people.

*f.* The high-priest then entered within the veil with the blood of the goat, and sprinkled it as he had sprinkled the blood of the bullock. Josephus tells us the particular ritual regulating this sprinkling (*Antiq.* III. x. 3); but his account must be understood of the second temple, in which the ark of the covenant was wanting. According to his words, the high-priest sprinkled the blood with his finger, seven times on the ceiling and seven times on the floor of the most holy place, and seven times towards it, outside the veil, it seems, and round the golden altar. Then going into the court he either sprinkled or poured the blood round the great altar. The same author informs us that together with the fat, the kidneys, the top of the liver, and the extremities of the victims were burned.

*g.* After this follows the atonement for the tent of meeting, or of the sanctuary in the temple. After returning from the Holy of Holies the third time, the high-priest sprinkled the blood of the bullock eight times towards the veil, and he did the same with the blood of the goat. He then mingled the blood of the bullock with that of the goat, and sprinkled the altar of incense with the mixture. While he thus purified the holy place, no man was allowed to be present in it.

*h.* In the next place the high-priest cleansed the altar of burnt-offering; for after performing the sprinkling in the holy place he returned into the court with what remained of the sacrificial blood, and poured it at the foot of the altar of burnt-offering. The scripture text specifies that the blood is to be poured upon the horns of the altar and round about, and is to be sprinkled seven times upon the altar.

*i.* The high-priest, the Holy of Holies, the altar of incense with



be the emissary goat : that, whose lot fell to be offered to the Lord, he shall offer for sin ; but that, whose lot was to be the emissary goat, he shall present alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderness.

After these things are duly celebrated, he shall offer the calf, and praying for himself and for his own house, he shall immolate it ; and taking the censer which he hath filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incense, he shall go in within the veil into the holy place, that when the perfumes are put upon the fire, the cloud and vapor thereof may cover the oracle which is over the testimony, and he may not die. He shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east. And when he hath killed the buck-goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle, and may expiate the sanctuary from the uncleanness of the children of Israel, and the holy place and the altar of burnt-offering are now cleansed ; the cleansing of the congregation may now begin. The high-priest lays both his hands upon the head of the emissary goat, and pronounces the prayer which we have had occasion to quote (cf. d.). The emissary goat seems to have been rudely treated by the people, till it was led away by the man appointed for this office. As soon as it had reached a certain spot which seems to have been regarded as the beginning of the wilderness, the fact was made known by means of signal watches to the high-priest who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and thrown him down backwards, so as to dash him to pieces. If this is not a mistake of the writer of the treatise Yoma, it must have been a modern innovation. It is certain beyond doubt that originally the goat was set free. Even if the Hebrew wording be doubtful in this passage, the rendering of the LXX. is better authority than the Talmud on this point.

j. As soon as the high-priest received the signal that the goat had reached the wilderness, he read certain lessons from the law, offered up a prayer, after which he bathed and resumed his colored high-priestly garments. Then followed the burnt-offerings for the high-priest and for the people, which were placed on the altar together with the fat of the two sin-offerings. According to the Jewish tradition already mentioned, the accessory sacrifices, together with the usual evening sacrifices, were next offered, after which the high-priest again bathed, put on his white garments and entered the Holy of Holies the fourth time, in order to fetch the censer and the incense-plate which he had left there on leaving the Most Holy Place the first time. This terminated the special rites of the day.



from their transgressions and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation. Let no man be in the tabernacle when the high-priest goeth into the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he come out. And when he is come out to the altar that is before the Lord, let him pray for himself, and taking the blood of the calf and of the buck-goat, let him pour it upon the horns thereof round about. And sprinkling with his finger seven times, let him expiate and sanctify it from the uncleanness of the children of Israel. After he hath cleansed the sanctuary and the tabernacle and the altar, then let him offer the living goat, and putting both hands upon his head, let him confess all the iniquities of the children of Israel and all their offences and sins; and praying that they may light on his head, he shall turn him out by a man ready for it, into the desert. And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert, Aaron shall return into the tabernacle of the testimony, and putting off the vestments which he had on him before when he entered into the sanctuary, and leaving them there, he shall wash his flesh in the holy place, and shall put on his own garments. And after that he is come out and hath offered his own holocaust and that of the people, he shall pray both for himself and for the people; and the fat that is offered for sins, he shall burn upon the altar.

But he that hath let go<sup>3</sup> the emissary goat, shall wash his

<sup>3</sup>He that hath let go the emissary goat. The Hebrew text reads instead of emissary goat "la'azazel," a word that does not occur except in the chapter now under consideration.

*Explanations:* 1. It signifies the animal itself (Vulgate, Symmachus, Aquila, LXX.), though different authors give a different meaning to the word while they agree in its main bearing. But it must be remembered that in Hebrew the word has a preposition before it, which is rendered "to" in the parallel term. Since, then, the one goat is "to the Lord" (for the Lord), it would appear that the second goat must be "to 'Azazel" (for 'Azazel). Though the Vulgate version of the word in its first occurrence may be tolerated the translation of the second passage in which the word occurs is by no means complete; it should read, "and he that let go the goat for the emissary goat." This rendering contains an awkward tautology.

2. Hence, other authors have supposed that 'Azazel is the name of a place: denoting a hill near Mount Sinai, to which the goat was sent (Vatable, etc.), or a cliff to which the goat was taken, in order

clothes and his body with water and so shall enter into the camp. But the calf and the buck-goat that were sacrificed for sin, and whose blood was carried into the sanctuary to accomplish the atonement, they shall carry forth without the camp, and shall

to be thrown down from it (Le Clerc, with a number of Jewish writers) or desert places in general (Bochart, etc.). But this rendering is meaningless in the first passage where the word occurs; for what special contrast is there in the two facts that one goat is offered "to the Lord" and the other is brought "to the desert," or "to the cliff"? Besides, Gesenius rightly observes that the broken plural, which is supposed in Bochart's explanation, does not exist in Hebrew.

3. A third class of authors have understood the word "Azazel," as denoting a personal being; this rendering becomes very probable on account of its opposition to the phrase "to the Lord." But these interpreters differ widely in their explanations of the personal being here designated:

*a.* Le Moynes has adopted the suggestion given in the Syriac version, in which 'Azazel receives the sense of "mighty God." According to this view, then, 'Azazel is the Lord of power, the God of the Gentiles, as Jehovah is the God of Mercy, the God of the Hebrews.

*b.* But the greater number of commentators incline to the opinion that 'Azazel is an evil spirit to whom the goat was sent. Several circumstances concur in rendering this view probable: *α* The word signifies one who is wholly solitary, who lives in banishment (Knobel, Hengstenberg, etc.); *β*. again, the Hebrews were accustomed to regard the desert as the dwelling-place of the evil spirits (Is. xiii. 21, xxxiv. 14; Matt. xii. 43; Luke viii. 27; Apoc. xviii. 2, and several Jewish traditions); *γ*. then, Azazel, a name easily corrupted from 'Azazel, is applied to a fallen angel in the Book of Enoch, which contains a number of Jewish religious traditions; *δ*. finally, several of the Rabbinic writers identify 'Azazel with Samuel, the name given by the Jews to the angel of death, the chief of the devils. Origen (c. Cels. l. vi., p. 305), expressly says that 'Azazel denotes the devil. But even admitting that 'Azazel denotes the evil one, we need not adopt the view of Spencer, Gesenius, Rosenmüller, etc., who contend that the goat was sent out to the devil in order to mollify or bribe him by this kind of a sacrifice. We may urge against this that the two goats formed only one sin-offering, and were as such presented to Jehovah. The Lord himself selected one of the goats to be killed and the other to be sent into the desert, and it is, therefore, absolutely impossible that this latter goat should be sent away as a sacrifice to the enemy of God, at His own command. Nor is it certain that Witsius, Hengstenberg, and Kurtz are wholly correct in saying that the emissary goat, laden with the sins of the whole congregation, was sent out into the desert, in order to vex the devil, who lived in the desert. The emissary goat appears to have served rather as a medium to carry the sins of the people back to the devil from whom they had proceeded, and at the same time to convince the people that their sins were entirely removed from them, and that only the devil had an interest in inducing them into sin.

burn with fire, their skins and their flesh and their dung. And whosoever burneth them shall wash his clothes, and his flesh with water, and so shall enter into the camp.

#### COROLLARY.

As to the typical meaning of the emissary goat, the following must be kept in mind:

*a.* God's own highest representative in the theocracy put the sins of the people upon the head of the emissary goat, even as "Him that knew no sin, for us he [God] hath made sin, that we might be made the justice of God in Him" (II. Cor. v. 21).

*b.* The sin-offering itself consisted of a double sacrifice; both goats represent Jesus Christ. Though the Fathers assert this in general (Theodoret, Cyril, Hesychius, Jerome), they do not agree as to the exact meaning of the living goat. Cyril supposes the place to which the emissary goat was sent represented heaven, whither Christ was to ascend. Theodoret supposes that the living goat symbolized the impassibility of the Divinity of Christ upon which the sins of the human race were cast, and thus lost all their venom. The double sacrifice seems to be regarded as a type of Christ's sacrifice by the Apostle in Heb. ix.

### Section III. The Ashes of Purification.

Num. xix. 1-10.

#### INTRODUCTION.

**1. DEFILEMENT BY CONTACT WITH DEATH.**—The principle that death with all pertaining to it, as being the manifestation and the result of sin, is defiling, and leads to the interruption of the relation between God and his people or his servants, is not peculiar to the Mosaic law. Though it is found amongst the Israelites from the earliest times (Num. v. 2; ix. 6 ff.; Lev. x. 1, 7; xi. 8, 11, 24; xxi. 1, ff.),

it is traceable in various forms amongst many nations of antiquity: thus the Egyptian priests were obliged to shun graves, funerals, and funeral feasts (Porph. de Abst. ii. 50); the Persian rules on the subject were remarkably strict and particular (Baehr, *Symbol.*, ii. 466, 467); the Indian laws exceeded even the Persian, and the Romans and Greeks had similar customs (cf. Knobel, *in loc.*; Plutarch, Sulla, 35; Virg. *Æneid*, vi. 228 ff.; Euripid. *Alcest.*, 97 ff.; Helen., 1450 ff.; Iph. Taur., 380 ff.; Thuc., iii. 104). The "tapu," or uncleanness, regarded amongst the Maories of New Zealand as attaching to the man who has handled the dead, is such that not only can he not enter any house, or come in contact with any person or thing, without defiling it, but he may not even put forth his hands to the food which he himself eats ("Old New Zealand," by a Pakeha Maori, pp. 122 ff.).

**2. PURIFICATION FROM THIS DEFILEMENT.**—The rites of purification prescribed among the various nations enumerated are similar to those laid down in the Mosaic law, in so far as sprinkling and washing form a part of them all. Moses seems here, as elsewhere, to have adopted pre-existing rites and embodied them with significant additions in the religious code of the Hebrew people for their spiritual instruction and advancement. The proximate occasion of the ordinance was probably the plague which had followed the schism of Core (Num. xvi. 46–50) in consequence of which the defilement of death must have spread widely through the camp. A special means of purification was therefore the more needed as the deaths then ensuing were in a special manner the consequence of sin. The ordinance would at the same time allay the fears of the afflicted people, and supply a ready means of purification from similar defilement in the future. The ceremony was also most instructive, since it afforded a vehicle of information concerning the real Messianic Atonement that was to come in the fulness of time.

**3. THE MESSIANIC CHARACTER OF THE ORDINANCE** be-



comes clear by comparing the following points of the ordinance with corresponding New Testament passages: *a.* Num. xix. 2-6: "This is the observance of the victim which the Lord hath ordained. Command the children of Israel that they bring unto thee a red cow of full age in which there is no blemish and which hath not carried the yoke. And you shall deliver her to Eleazar the priest, who shall bring her forth without the camp and shall immolate her in the sight of all; and dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times, and shall burn her in the sight of all, delivering up to the fire her skin, and her flesh and her blood, and her dung. The priest shall also take cedar-wood, and hyssop, and scarlet twice dyed, and cast it into the flame with which the cow is consumed." Compare with this Heb. xiii. 11, 12: "For the bodies of those beasts whose blood is brought into the Holies by the high-priest for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate." A similar application we find in Heb. ix. 13, 14: "For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God."

*b.* Num. xix. 9: "And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion; because the cow was burned for sin." Compare with this Heb. ix. 19, 20: "For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying: This is the blood of the testament which God hath enjoined unto you."

c. Finally, we may compare Num. xix. 18 with Ps. l. (li.) 9: "And a man that is clean shall dip hyssop in them [the ashes], and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing." And the Psalm reads: "Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow."

### NUM. XIX. 1-10.

And the Lord spoke to Moses and Aaron, saying: This is the observance of the victim which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow<sup>1</sup> of full age, in which there is no blemish, and which hath not carried the yoke. And you shall deliver her to Eleazar<sup>2</sup> the

<sup>1</sup> **A red cow.** If they had not a deeper symbolical meaning attaching to them, the peculiarities of the sacrifice of the red cow would be unintelligible. This may be the foundation of a Jewish tradition to the effect that King Solomon, who knew the mysteries of the divine ordinances, was unable to understand that of the red cow. A Haggadah contends that the wisest of men had in Eccles. vii. 24 thus described his experience in this respect: "I have tried all things in wisdom; I have said: I will be wise [in regard to the red cow], and it departed farther from me." But the ignorance of the full symbolic meaning of the sacrifice did not prevent the Rabbis from prescribing all its ceremonies with perhaps even more than the usual precision. First, a red cow proper for the sacrifice had to be obtained. The Mishna (Parah, i., ii.) describes the age of the red cow as from two to four or even five years. As to color, two white or black hairs, springing from the same follicle, disqualified it. If it had been put to any use, though only a cloth had been laid upon it, it did no longer answer the requirement according to which it "hath not carried the yoke." The red color of the victim symbolizes, according to Theodoret, man's earthly body, even as the name Adam alludes to the red earth from which he had been formed.

<sup>2</sup> **And you shall deliver her to Eleazar the priest.** Since the persons who came into contact with the red cow became unclean, the high-priest was relieved from the duty of offering this sacrifice. Seven days before the sacrifice took place the priest destined for offering it was kept in the temple, in the House of Stoves, where, according to the Rabbis, he was daily sprinkled with the ashes of all the red cows ever offered. During the sacrifice the priest had to wear the common white garment. Since the cow was the bearer of the defilement that was to be removed by the sacrificial ashes, she was unclean and therefore brought outside the camp, or later outside the city of Jerusalem. According to tradition, there was an arched roadway leading

priest, who shall bring her forth without the camp, and shall immolate her in the sight of all. And dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times, and shall burn her in the sight of all, delivering up to the fire her skin, and her flesh, and her blood, and her dung. The priest shall also take cedar-wood, and hyssop, and scarlet<sup>3</sup> twice dyed, and cast it into the flame with which the cow is consumed. And then after washing his garments, and body, he shall enter into the camp, and shall be unclean until the evening. He also that hath burned her shall wash his garments and his body, and shall be unclean until the evening. And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion,<sup>4</sup> because the cow was burned for sin. And when he

from the east gate of the temple to the Mount of Olives; it was doubly arched, i.e., arched also over the supporting pillars, so as to prevent all possible defilement, which might spread from a grave upward to the surface of the earth unless it was stopped by arched masonry. The sacrificial procession proceeded over this roadway, and on arriving at the Mount of Olives it was received by the elders of Israel, who were already assembled there for this express purpose. The priest first bathed his body, and then approached the pyramidal pile of cedar, pine, and fig-wood, which had an opening in the middle looking towards the west. In this the red cow was bound, with its head to the south and its face to the west; the priest stood at its back and faced the temple, to the west. He killed the cow with his right hand, and caught up the blood with his left, sprinkling it seven times towards the Most Holy Place, which he was supposed to have in full view over the Porch of Solomon or through the eastern gate. Then having kindled the fire, the priest standing outside the pit in which the pile had been built, took cedar-wood, hyssop, and scarlet wool, tied the hyssop and the cedar together with the scarlet, and threw the bundle upon the heifer, as soon as the flames burst forth. The burnt remains were beaten into ashes by sticks or mallets, passed through rough sieves, and divided into three parts, one of which was kept on the temple terrace (the Chel), another on the Mount of Olives, and the third was distributed to the priests throughout the land (cf. Edersheim, "The Temple, its Ministry and Services in the Time of Jesus Christ," pp. 309 f.).

<sup>3</sup> Cedar-wood, hyssop, and scarlet. All three substances were associated with purification. Cedar-wood, when burnt, gives forth an odor which was regarded as counteracting to corruption and death. Hence it was burnt at funerals; resin was used in embalming. Hyssop was a well-known detergent. The scarlet dye was used in medicine for strengthening the heart, but it points also to the color of the healing blood of Christ.

<sup>4</sup> Water of aspersion.—Omitting the Rabbinic fables connected with

that carried the ashes of the cow hath washed his garments, he shall be unclean until the evening. The children of Israel and the strangers that dwell among them, shall observe this for a holy thing by a perpetual ordinance.

#### COROLLARY.

It is especially worthy of note that the ashes of the red cow purified from all defilements contracted by contact with death, while the sacrifice of Jesus Christ purifies from the internal defilement which has caused death.

### Section IV. The Brazen Serpent.

Num. xxi. 4-9.

#### INTRODUCTION.

**1. THE PASSAGE AND ITS CONTEXT.**—We see from Num. xx. 14-21 that the Edomites refused the Israelites a free passage through their territory. The Israelites were, therefore, compelled to seek a circuitous route by marching round the mountain fastnesses into the territory of the Moabites. Their course lay down the Arabah, between the limestone cliffs of the Tih on the west, and the granite range of Mount Seir on the east, until a few hours north of Ajaba (Ezion-Geber) the Wady Ithm opened to them a gap in the hostile mountains, and allowed them to turn to their left and march northwards towards Moab (Deut. ii. 3; cf. Ritter, S. and P., i. p. 75, of Clark's transl.). The Israelites were thus for several days in the Arabah, a mountain-plain of loose sand, gravel and detritus of gran-

the manner of preparing the water of aspersion (cf. Edersheim, l. c.), we may briefly state that the ashes were poured into clean water so as to be visible on the top, and then the unclean person was sprinkled with a bunch of hyssop. Tradition has it that only seven or nine red cows were immolated between the time of Moses and the capture of Jerusalem by the Romans,



ite, which though sprinkled with low shrubs, especially near the mouths of the Wadys and the courses of the winter-torrents, furnishes extremely little food and water, and is moreover often troubled with sandstorms from the shore of the gulf (Ritter, l. c., i. 53 ff.). We understand, therefore, why the "people began to be weary of their journey and labor."

**2. MESSIANIC CHARACTER OF THE BRAZEN SERPENT.—a.**

The typical character of the brazen serpent becomes evident by comparing its story with its application to Jesus Christ as given in the gospel of St. John. Num. xxi. 8, 9: "And the Lord said to him: Make a brazen serpent, and set it up for a sign; whosoever being struck shall look upon it, shall live. Moses therefore made a brazen serpent, and set it up for a sign, which when they that were bitten, looked upon, they were healed." John iii. 14-17: "And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in him may not perish, but may have life everlasting. For God so loved the world, as to give his only-begotten Son, that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him."

b. The Fathers and commentators have very copiously treated the typical import of the brazen serpent. The serpent of brass is harmless in itself, but is made in the image of the creature that is accursed above all others (Gen. iii. 14); in the same manner Jesus Christ himself is holy, harmless, undefiled, separate from sinners (Heb. vii. 26), but he has been made sin (II. Cor. v. 21) and a curse for us (Gal. iii. 13). And as those who looked upon the brazen serpent at once beheld the instrument of their affliction and the symbol of their safety, so those who look upon the Crucified at once behold what they have deserved for their sins, and the remedy that God has offered them.

## NUM. XXI. 4-9.

And they marched from mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom. And the people began to be weary of their journey and labor, and speaking against God and Moses, they said: Why didst thou bring us out of Egypt to die in the wilderness? There is no bread, nor have we any waters; our soul now loatheth this very light food.<sup>1</sup> Wherefore the Lord sent among the people fiery serpents,<sup>2</sup> which bit them and killed many of them. Upon which they came to Moses and said: We have sinned, because we have spoken against the Lord and thee; pray that he may take away these serpents from us. And Moses prayed for the people. And the Lord said to him: Make a brazen serpent,<sup>3</sup> and set it up for a sign; who-

<sup>1</sup> **This very light food.** The expression conveys the idea of "this vile, contemptible bread." For the word is derived from a root signifying "to be light," and so "to be mean."

<sup>2</sup> **Fiery serpents.** The epithet here, as in Deut. viii. 15; Is. xiv. 29; xxx. 6, appears to denote the inflammatory effect of the serpents' bite. The Greek language uses similarly the words denoting the effect of the bite as the name of the reptiles. Cf. *διψάς, καύσων, πρηστήρ*. The Sinai peninsula, and especially the Arabah, abounds in venomous reptiles of various kinds, which may be well described in the foregoing terms. V. Schubert, travelling in this district, remarks: "In the afternoon they brought us a very mottled snake of large size, marked with fiery-red spots and wavy stripes, which belonged to the most poisonous species, as the formation of its teeth clearly showed. According to the Bedouins, these snakes, which they greatly dreaded, were very common in that neighborhood" (ii. 406; cf. Burckhardt, p. 499). Alexander on his journey through Gedrosia lost many men through the serpents which sprang upon those passing by from the sand and the brushwood (Strabo, xv. 723). Strabo (xvi. 759) remarks that the travellers in the Sinai peninsula were exposed to similar dangers.

<sup>3</sup> **Make a brazen serpent.** The resemblance of the brazen serpent to the fiery serpents that had bitten the children of Israel constituted the essence of the symbolism (cf. I. Kings vi. 5). As the brazen serpent represented the instrument of their punishment, so their looking upon it at the express word of God implied an acknowledgment of their guilt, and a longing for delivery from the penalty, together with an expression of faith in the divinely appointed means of salvation. The explanation of certain commentators that Moses raised up the brazen serpent as an emblem of healing by medical power, or as the god of healing, since the serpent among other peoples was a symbol of the god of medicine, is obviously unworthy of notice or serious refutation. The same must be said about the view that Moses erected the serpent as a kind of amulet to be copied and worn as a

soever being struck, shall look on it, shall live. Moses therefore made a brazen serpent, and set it up for a sign ; which when they that were bitten looked upon, they were healed."

COROLLARY.

This type of Christ indicates that our salvation must come through the very effects of our sins, in so far as their burden is borne by us willingly and with the acknowledgment of our guilt, with a desire for freedom from sin and with faith in the divinely appointed means of redemption. Death, concupiscence, and pain are the effects of our fall; and it is by the patient bearing of these afflictions, by their union with the sufferings of our Lord Jesus Christ, that we must merit our heavenly crown. For what they by themselves could have never effected, they can now bring about since God has made them the signs of his grace and the channels of the redeeming merits of Christ.

reminiscence of Egyptian serpent-worship. The context as well as the text opposes this explanation, since God himself would thus become the direct propagator of idolatrous worship among his chosen people. Besides, such texts as *Wisd. xvi. 7* and *IV. Kings xviii. 4* are against the explanation.

## CHAPTER XIV.

## THE BURIAL. LAM. iii.

## INTRODUCTION.

1. **STRUCTURE OF THE CHAPTER.**—According to Prof. Bickell, the chapter consists of twenty-two stanzas, each containing three dodeka-syllabic verses. All the lines of each stanza begin with the same letter of the alphabet, and these follow each other in regular succession, so that the whole chapter forms an alphabetic poem. As to the thought, the inspired writer complains that he is smitten by the hand of the Lord, and he describes his affliction in general in vv. 6–18. In vv. 19–39 he prays, and conceives through prayer new hope which he nourishes and augments by considering God's mercy and faithfulness. In vv. 40–66 the writer shows that God must be prayed to with humble confidence, and that Sion's sufferings must be proposed to him incessantly.

Driver's analysis differs somewhat from the one proposed: "Here the poet speaking in the name of the people—or the people itself personified—bewails its calamities, vv. 1–20; vv. 21–39 it consoles itself by the thought of God's compassion, and the purposes of grace which he may have in his visitation; vv. 40–54 its members are invited to confess their guilt, and turn to God in penitence; vv. 55–57 the tone becomes more hopeful; and vv. 58–66 the poem ends with a confident appeal for vengeance on the nation's foes" (Driver, "Literature of the Old Testament," pp. 431 f.).



**2. MESSIANIC CHARACTER OF THE PASSAGE.**—It is clear from what has been said that the chapter cannot be referred to the Messiah in its literal sense. But since the literal sense has been verified in the people of Israel, and since the people, especially in its affliction, is a figure of the suffering Messiah—though the people suffers for its own sins and the Messiah for the sins of the world—we are right in applying the contents of the chapter to Jesus Christ. The commentary and the text will show why it is especially the burial of the Messiah that is prefigured in the passage.

## LAM. III.

## ALEPH.

*I am* the man<sup>1</sup> that see my poverty ; by the rod of his indignation  
He hath led me, and brought me into darkness, and not into light ;  
Only against me he hath turned and turned again his hand all  
the day.

## BETH.

My skin and my flesh he hath made old, he hath broken my bones ;  
He hath built round about me, and he hath compassed me with  
gall and labor ;  
He hath set me in dark places, as those that are dead for ever.

<sup>1</sup>*I am the man.* The inspired writer describes in the first part of the chapter his own misery : *a.* Under Aleph he states in general that God has begun to punish him ; the expressions “rod of his indignation,” “darkness,” and “he hath turned and turned again his hand” are as many indications of God’s punishment. *b.* Then the sacred writer states the effects of the divine punishment on his body : his skin and his bones have suffered. *c.* After he has thus been afflicted, he is thrust into prison, the description of which shows us that it is a dark and strongly enclosed place, in which the chains are heavy, and where no prayers for mercy are heard. This description is found under the latter part of Beth and under Ghimel. *d.* After this, the inspired writer shows the positive afflictions he has to bear in prison : God exerts towards him the cruelty of the bear, and the strength of the lion, into whose power he will certainly fall, because he is as one that has lost his way. God himself, as a skilful huntsman, will send his arrows into him, and the sufferer will besides have to bear the jeers and taunts of all the people (or better, of all the nations, because the sufferer appears to represent the Jewish people). *e.* Finally, the sufferer describes the food, as it were, which he has to eat in prison. It is supposed to be of such a nature as to break the teeth of the prisoner, containing stones and other inedible substances, so that he is nearly despairing of God’s goodness.

## GHIMEL.

He hath built against me round about, that I may not get out,  
 he hath made my fetters heavy ;  
 Yea, and when I cry and entreat, he hath shut out my prayer ;  
 He hath shut up my ways with square stones, he hath turned my  
 paths upside down.

## DALETH.

He is become to me as a bear lying in wait, as a lion in secret  
 places ;  
 He hath turned aside my paths, and hath broken me in pieces ;  
 he hath made me desolate ;  
 He hath bent his bow, and set me as a mark for his arrows.

## HE.

He hath shot into my reins the daughters of his quiver ;  
 I am made a derision to all my people, their song all the day long ;  
 He hath filled me with bitterness, he hath inebriated me with  
 wormwood.

## VAU.

And he hath broken my teeth, one by one, he hath fed me  
 with ashes ;  
 And my soul is removed far off from peace, I have forgotten good  
 things ;  
 And I said : My end, and my hope is perished from the Lord.

## ZAIN.

Remember my poverty and transgression,<sup>2</sup> the wormwood and  
 the gall ;

<sup>2</sup> Remember my poverty and transgression. In the following passage the inspired writer shows how the afflictions must be borne.

*a.* With heartfelt prayer to God Almighty the writer repeats before God two points of his sufferings (vv. 1-15); then he strengthens himself with the thought that he has thus far been preserved from total ruin only through God's mercies, which are renewed day after day, and on account of which he has chosen the Lord for the portion of his soul ; this consideration is still more confirmed by the circumstance that the Lord is good to them that serve him, and for this reason it is good to have borne the Lord's yoke from one's earliest days : such a one shall be able to suffer and bear his affliction without murmuring against the disposition of divine providence.

*b.* The second disposition of the sufferer ought to be hope in God,

I will be mindful and remember, and my soul shall languish  
within me ;  
These things I shall think over in my heart, therefore will I hope.

## HETH.

The mercies of the Lord that we are not consumed, because his  
*tender* mercies have not failed ;  
*They are new every morning*, great is thy faithfulness ;  
The Lord is my portion, said my soul ; therefore will I wait for  
him.

## TETH.

The Lord is good to them that hope in him, to the soul that  
seeketh him ;  
It is good to wait with silence for the salvation of God ;  
It is good for a man when he hath borne the yoke from his youth.

## JOD.

He shall sit solitary and hold his peace, because he hath taken  
it up upon himself ;  
He shall put his mouth in the dust, if so be there may be hope ;  
He shall give his cheek to him that striketh him, he shall be  
filled with reproaches.

## CAPH.

For the Lord will not cast off for ever ;  
For if he hath cast off, he will also have mercy, according to the  
multitude of his mercies ;  
For he hath not willingly afflicted, nor cast off the children of  
men.

who does not punish for ever, nor does he punish because he delights  
in doing so.

c. The third disposition of the sufferer ought to be a full assurance that the Lord knows all his afflictions. It is the Lord who fully knows when man is crushed under foot in time of war, when he fails to obtain justice in the human law-court. For God is the cause of both evil and good fortune that befalls man.

d. Finally, if affliction comes from God, and not because God delights in cruelty, but because God is love, the cause of our suffering is not a mere wantonness of the divine will. It is for our sins that we suffer the hard afflictions which God sends us: "Why hath a living man murmured, man suffering for his sins?"

## LAMED.

To crush under his feet all the prisoners of the land,  
 To turn aside the judgment of a man before the face of the Most  
 High ;  
 To destroy a man wrongfully in his judgment, the Lord hath not  
 approved.

## MEM.

Who is he that hath commanded a thing to be done, when the  
 Lord commandeth it not ?  
 Shall not both evil and good proceed out of the mouth of the  
 Highest ?  
 Why hath a living man murmured, man *suffering* for his sins ?

## NUN.

Let us search our ways,<sup>3</sup> and seek, and return to the Lord ;  
 Let us lift up our hearts with our hands to the Lord in the  
 heavens ;  
 We have done wickedly, and provoked *thee* to wrath ; therefore  
 thou art inexorable.

## SAMECH.

Thou hast covered in thy wrath and hast struck us, thou hast  
 killed and hast not spared ;  
 Thou hast set a cloud before thee, that *our* prayer may not pass  
 through ;  
 Thou hast made *me* as an outcast and refuse in the midst of the  
 people.

## PHE.

All *our* enemies have opened their mouths against us ;

<sup>3</sup> Let us search our ways. Under "Mem" the inspired writer has stated the true cause of the sufferer's afflictions, his sinfulness ; hence the exhortation to examine into and confess those sins. After this humble confession, the sufferer states under Samech his own condition of misery and affliction. This is followed by a description of the sufferer's social position. In the stanza Ain the sufferer urges his misery as a reason for the divine mercy, after which he returns once more to the description of his miserable condition. In the stanza Coph the sufferer conceives hope on account of the very depth of his abjection ; for having the divine promise of final delivery, God's help cannot now be far off. After this the writer prays to God that he may judge his cause, that he may render to his enemies according to their deserts, and that his own cause may be triumphant.



Prophecy is become to us a fear, and a snare, and destruction ;  
My eye hath run down with streams of water, for the destruction  
of the daughter of my people.

AIN.

My eye is afflicted and hath not been quiet, because there was  
no rest  
Till the Lord regarded and looked down from the heavens ;  
My eye hath wasted my soul because of all the daughters of my  
city.

SADE.

My enemies have chased me and caught me like a bird, without  
cause ;  
My life is fallen into the pit, and they have laid a stone over me ;  
Waters have flowed over my head ; I said : I am cut off.

COPH.

I have called upon thy name, O Lord, from the lowest pit ;  
Thou hast heard my voice ; turn not away thy ear from my sighs  
and cries ;  
Thou drewest near in the day, when I called upon thee ; thou  
saidst : Fear not.

RES.

Thou hast judged, O Lord, the cause of my soul, *thou* the Re-  
deemer of my life ;  
Thou hast seen, O Lord, their iniquity against me ; judge thou  
my judgment ;  
Thou hast seen all their fury, *and* all their thoughts against me.

SIN.

Thou hast heard their reproach, O Lord, all their imaginations  
against me ;  
The lips of them that rise up against me, and their devices  
against me all the day ;  
Behold their sitting down, and their rising up, I am their song.

THAU.

Thou shalt render them a recompense, O Lord, according to the  
works of their hands ;

Thou shalt give them for a buckler to their heart affliction from thee ;

Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

#### COROLLARY.

We must draw attention to the adaptability of some few particulars of this chapter to Christ's burial: In the stanza "Sade" the enemies have caught the writer as a bird, without cause; his life is fallen into the pit, and they have laid a stone over him. Waters have flowed over his head, and he has been cut off. It is clear how precisely all this applies to Christ in the sepulchre. Again, the passage that relates to the sufferer's strict confinement in prison may well be applied to Christ's body guarded even in the grave.

## PART VIII.

### *THE GLORY OF THE MESSIAS.*

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#### CHAPTER I.

##### THE RESURRECTION.

**Section I. I Have Risen Up Because the Lord Hath Protected Me.**

Ps. iii.

##### INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—The third psalm consists of four stanzas, each stanza containing four heptasyllabic iambic verses. Each stanza, too, closes with the word *Selah*.

**2. AUTHOR OF THE PSALM.**—*a.* De Wette argues against the Davidic origin of the third psalm from the circumstance that in it we find no complaint of king David over the conduct of his son Absalom. This argument loses all its weight if we consider that David suppliantly addresses Jehovah, who knows all the king's wants even before he begins to pray. Moreover, it was not for his private edification alone that the shepherd-king composed his psalms. He instructed and exhorted the members of the Synagogue by his inspired songs.

*b.* There is no cogent reason why we should abandon the express statement contained in the title of the psalm, that David is its author. That the psalm belongs to

David's time will appear in the following paragraphs. The contents of the song show that the author was a man of high dignity and manly courage. The Lord he calls "my glory" and "the lifter up of my head." He does not fear thousands of people surrounding him; the Lord has often struck all his adversaries. The psalmist is therefore a king; but excepting Solomon, who wrote no warrior-psalms, and David, no royal personage is known to have written any psalms. David must, therefore, be the author of the third psalm. This is confirmed by the position of the psalm among those of David.

**3. SUBJECT OF THE PSALM.**—1. The opinion of Venerable Bede that the psalm refers to Ezechias and the Assyrian troubles may be passed over without comment. 2. Hitzig refers the psalm to the troubles occasioned by Saul's persecutions of David. But at that period David was not yet king, and Mount Sion was not yet the holy hill, as the composition of the psalm supposes. To refer "the holy hill" to mount Horeb is, at best, only an unsatisfactory makeshift. Horeb may have been revered on account of its hallowed memories; but no Israelite is known to have expected help from God present on its sacred heights. 3. Thus we are led to adhere to the declaration contained in the title of the psalm, according to which the subject is David at the time of Absalom's rebellion. Evidently, the past tribulations from which the psalmist says he has been delivered through God's special assistance must be identified with the troubles he suffered in Saul's persecution. The contents of the psalm give us a more accurate description of the time and circumstances to which the song refers. In verse 6 there is question of a special protection by which divine providence guarded the psalmist during a certain night. From II. Kings xvii. we know that David passed such a perilous night immediately after he had fled, weeping, barefooted, and with his head covered, from the riotous followers of his rebellious son Absalom. The counsel of Achitophel, David's faithless



and treacherous friend, was in those days looked upon as the oracle of God (II. Kings xvi. 23). He advised Absalom to pursue David with twelve thousand men, to scatter and annihilate his few wearied followers, and to slay the king himself (II. Kings xvii. 1-3). Then the Lord heard David's prayer: "Infatuate, O Lord, I beseech thee the counsel of Achitophel" (II. Kings xv. 31). For Chusai, David's secret adherent, advised Absalom to let all Israel be gathered from Dan to Bersabee before attacking David and his followers, who "are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away" (II. Kings xvii. 7-13). Chusai's counsel prevailed, and David gained time to cross the Jordan and gather forces. This news was brought to David by Jonathan and Achimas, the sons of the priests Sadoc and Abiathar, whom Chusai had informed of the state of affairs (II. Kings xvii. 14-22). A careful reading of the psalm shows allusions to most of these particulars. Some writers think that David composed the psalm the very day or night of his greatest danger (Kimchi); others suppose that he wrote or spoke it as a kind of battle-hymn before the fight against Absalom (II. Kings xviii.) in order to encourage his faithful adherents (Theodoret, etc.); others again are of opinion that the psalm was written later, after the restoration of peace, and that it treats of well-known occurrences of the past (Muis, Calmet, etc.).

From what has been said it follows that the literal sense of the psalm is rather historical than prophetic. But the Fathers (Arnobius, Theodoret, Venerable Bede, Jerome, Augustine, Didymus, etc.) see in David expelled from his city, betrayed by his friends, attacked by his son, a type of Jesus Christ going forth from Jerusalem, praying in the garden of Gethsemani, taken and bound by the soldiers, delivered up to Pilate, crucified, and risen again from the dead. Typically, therefore, the third psalm refers to the Messias. The patristic references are found in Kilber's *Analysis Biblica*, ed. II. vol. ii. 10. The typical meaning

referring to the Church is less insisted on by the Fathers, while the application to the various phases and conditions of the spiritual life is tropological.

Ps. III.

Why, O Lord, are they multiplied <sup>1</sup> that afflict me ?  
 Many are they who rise up against me ;  
 Many say to my soul :  
 There is no salvation for him in his God.

<sup>1</sup> **Why, O Lord, are they multiplied.** The first stanza is composed of lines progressively parallel, i.e., lines which partly explain each other, and partly add new ideas. Those "that afflict me" are in the second line, "they who rise up against me," and in the third, "they say to my soul." The question opening the psalm expresses surprise and a subdued complaint. It is equivalent to an exclamation "how." Venema prefers the rendering, "how great [or powerful] are they that afflict me" to the more common rendering, "how many" or "how are they multiplied." Aben-Ezra explains the multitude of David's enemies by dividing his subjects into three classes: The Benjamites were David's enemies, because he had supplanted the family of Saul, their tribesman; the adherents of Absalom and Achitophel too were David's enemies, because they had rebelled against his sovereignty; only a third class of citizens had remained faithful to the royal psalmist. The expression "to rise up against" does not necessarily mean "to rebel," since in Deut. xxviii. 7 it expresses only the general idea of enmity. Instead of "to my soul" Venema translates "to my face," i.e., in my presence. Here the curses of Semei (II. Kings xvi. 5-13) are referred to by the psalmist. Thalhofer and a number of other scholars explain the phrase "to my soul" as a mere synonym of "to me." Hengstenberg believes that the phrase "to my soul" was purposely used by the poet in order to express the deep wound inflicted on him by his enemies' words; they touched his very soul. Some have supposed that "soul" in this passage stands for "life;" they translate, "many say to my life." The following masculine gender referring to "soul" is no valid objection against this rendering, since the Hebrew word "nephesh" (soul) is at times used as a masculine noun. Cf. Is. xxxii. 6. The Rabbinic commentators generally understand the verse in the sense, "many say of me," or "of my soul," or "of my life;" for the preposition rendered in our versions by "to" has also the meaning "concerning," "of," "about" (cf. Gen. xx. 13; Ex. xiv. 3). The words "there is no salvation for him in his God" are, according to de Wette, the expression of David's despairing friends. This writer is of opinion that the language is not bitter enough to proceed from the mouth of the king's enemies. But this opinion is based on a lack of knowledge of the spiritual life. Coming from the mouth of David's enemies, these words deny God's care for and interference in

But thou, O Lord,<sup>2</sup> art my protector,  
My glory, and the lifter up of my head ;  
I have cried to the Lord with my voice,  
And he hath heard me from his holy hill.

earthly concerns, or they imply that David's ruin was too far advanced to be avoided by the help of God, or they consider David unworthy of the divine assistance, having deserved his downfall by his sinful deeds and bloody exploits. This last explanation is suggested by the curses of Semei (II. Kings xvi. 7, 8), and is held by Euthymius, Athanasius, and Chrysostom. Lyranus understands the words as coming from the lips of Achitophel, and as referring to David's sin with the wife of Urias, for Bethsabee was Achitophel's granddaughter. The opinion of Hengstenberg that David's enemies did not deny God's will to assist David in his affliction, but God's power to do so, is based on the closing words of the psalm, "salvation of the Lord." This interpretation, however ingenious, destroys much of the beauty of the psalmist's allusions.

The first, second, and fourth stanzas close with the word "Selah." This obscure expression is found seventy-three times in the psalms and three times in the prophet Habacuc. Generally it stands at the end of a sentence or paragraph ; but in Pss. liv. (lv.) 19 and lvi. (lvii.) 3 it is found in the middle of a sentence. Nearly all authors agree that "Selah" somehow refers to music ; but there is a great variety of opinions as to its exact meaning. Ewald, de Wette, Herder, and others derive the word from a verb meaning "to raise ;" they explain it as meaning "a raising of the voice." Gesenius in his *Thesaurus* proposes various objections against this opinion, and derives the word from a verb signifying "to be silent." Rosenmüller, Hengstenberg, Tholuck, and others follow him in this conjecture, and explain "Selah" as a direction for the singer to keep silent, to pause a while, the instruments playing perhaps a symphony.

<sup>2</sup> But thou, O Lord. As David is in peril according to the first stanza, so is the Lord his protector, his glory, and the lifter up of his head according to the second. The parallelism of the second stanza too is progressive. Venema thinks that the psalmist alludes to past events, and takes courage in his present affliction from the help he has experienced on former occasions. Other writers do not think it probable that the psalmist refers in this stanza to past benefits. Instead of the words "my protector," we read in the Hebrew text, "a shield round about me." It was not merely one particular part of David that was protected by God, but his whole person, round about, enjoyed that enviable privilege. Cf. Pss. xvii. (xviii.) 3 ; xxxii. (xxxiii.) 2 ; cxviii. (cxix.) 114 ; Gen. xv. 1. The psalmist calls God "my glory" by metonymy, placing the effect for the person producing it. Whether this refers to hoped-for glory or to glory already possessed, is hard to determine from the text. Most commentators seem to apply it to David's royal dignity ; others understand it as meaning the victory over the enemies of that dignity. The interpretation of "my glory" as meaning "my God," after the analogy of Ps. cv. (cvi.) 20, does not commend itself as very probable. Kimchi's opinion that "my

I have slept,<sup>3</sup> and have taken my rest,  
 And I have risen up, because the Lord hath protected me;  
 I will not fear thousands of the people surrounding me,  
 Arise, O Lord, save me, O my God.

glory" is equivalent to "my soul," as in Pss. xv. (xvi.) 9; xxix. (xxx.) 13, is even less probable. The phrase "the lifter up of my head" is applied by Drusius to the elevation of David from his state of shepherd-boy to that of Israel's king. Kimchi explains the passage as referring to David's deliverance from his state of peril and depression, in which he naturally went about mournful and with drooping head. Others hold that the psalmist refers in these words not to any particular divine help he had received, but in general to all the signs of God's special providence over him. Those commentators who pay attention to the typical meaning of the psalm refer us in the preceding stanza to Matt. xxvii. 40, 42 as illustrating the taunts of Christ's enemies; the present passage they apply to God the Father as being the "protector" of the Son during the passion, his "glory" in the resurrection, and "the lifter up of his head" in the ascension. Instead of "I have cried to the Lord" we may render "I cry," i.e., I am in the habit of doing so. In the same manner may the following phrase, "and he hath heard me," be changed to "and he habitually (or always) hears me." The expression "with my voice" is added to the former phrase in order to express the intensity of the psalmist's prayer. God is said to hear the prayer from "his holy hill," i.e., from Mount Zion, because he was believed to be present in a special way near the ark of the covenant, which in David's time rested on Mount Zion. See II. Kings vi. 16, 17; I. Par. xv. Some interpreters believe that "his holy hill" refers to God's throne of majesty in heaven; others apply the phrase to Mount Moria, but without sufficient ground, for Solomon's Temple was built several years after this psalm's composition. The second stanza too closes with the obscure word *Selah*.

<sup>3</sup>I have slept. In this stanza the psalmist's confidence reaches its climax: under God's protection he trustfully and quietly rests and sleeps in the midst of the greatest dangers. Even Achitophel's thousands of warlike men cannot disturb him, though he is abandoned by nearly all his soldiers. Our version, "I have slept and I have taken my rest, and I have risen up" may, according to the Hebrew text, be changed to "I lay me down and sleep; I awake . . ." Venema and other writers apply these words to past experiences on the part of David. But their application to the king's situation on the night of his flight from the intrigues of Absalom seems to agree better with the context and with our conception of David's prophetic vision. Genebrard and Ferrandus interpret the passage "I have slept and have securely taken my rest;" St. Thomas adds, "and I have joyfully risen up." The LXX. renders the three verbs of the passage in the aorist, thus expressing the indefiniteness of the Hebrew perfect tense. The LXX. rendering is more faithful than the Vulgate in the following phrase also, "the Lord shall sustain me," instead of "the Lord hath protected me." Eusebius, Augustine, Theodoret, and



For thou hast struck<sup>4</sup> all them who are my adversaries without  
 Thou hast broken the teeth of sinners ; [cause,  
 Salvation is of the Lord,  
 And thy blessing is upon thy people.

several other Fathers see here a type of the willing, trustful suffering of the Messiah and of his glorious rising from the dead. Some writers have supposed that David in this passage gives expression to the trustful suffering of any Christian soul, looking forward to her future glorious resurrection. "Thousands of the people" stands figuratively for any number of people or, as Venema and others explain it, for any number of military forces. Cf. Num. xx. 20 ; Judg. ix. 43 ; IV. Kings xiii. 7. Instead of the phrase "surrounding me," the LXX. render "encamped round about me." Others neglect the Hebrew text entirely, and render "have placed themselves against me."

<sup>4</sup>For thou hast struck. The last stanza of the psalm begins in the Hebrew text with what is in our version the last part of the stanza. It contains the psalmist's prayer together with two motives: a particular one, drawn from David's personal experience ; and a general one, expressing the usual attitude of Jehovah to his adopted nation. "Arise, O Lord, save me, O my God," the psalmist prays, addressing God as if he were a warrior who had till then been idly, but attentively, looking at the growing danger. The two parallel phrases, "thou hast struck" and "thou hast broken," are referred by Kimchi and many Christian commentators to David's struggle against Saul. Kimchi admits, however, that they may equally well refer to the psalmist's present struggle, and may be interpreted "thou strikest" and "thou breakest." Aben-Ezra explains the passage as containing a direct answer to the enemies' taunt, "there is no salvation for him in his God." Instead of the reading "thou hast struck all them who are my adversaries without cause," as the Vulgate, the Septuagint, and the Arabic versions have it, we find in the Hebrew text, the Chaldee, the Syriac, the versions of Jerome, Aquila, Symmachus, Eugubinus, Pagninus, Pelicanus, Cajetan, Felix Pratensis, Vatable, Campensis, Clarius, Flaminius, and of many other interpreters the rendering "thou hast struck [or smitten] all my enemies upon the cheekbone." This agrees better with the following phrase, "thou hast broken the teeth of sinners." Kimchi believes that the psalmist intends to express God's contempt for his enemies by making him smite them in the face. This is a more probable explanation than that of Zornius, who sees in this passage an allusion to pugilism, and that of Venema, who explains this verse as applying to a battle against wild animals. It seems, however, that the parallel expression "thou hast broken the teeth of the sinners" is a figure borrowed from the practice of extracting the teeth of wild beasts in order to render them harmless. The psalmist here speaks of sinners to show that his enemies were not merely his personal adversaries, but the opponent's of God's own cause. In fact we know from Sacred Scripture that the persecution which David endured from Saul was not merely a contest of man against man, but a struggle between



## COROLLARY.

It follows from the different interpretations of the psalm and from its special historical reference to David, that only its typical meaning is to be applied to the Messias. We need not repeat the observation that type and antitype resemble each other not only in their state of humiliation, but also in that of their exaltation; both too owe their fortitude in their suffering and their final glory to a special intervention of the divine goodness.

## Section II. My Flesh Shall Rest in Hope.

Ps. xv. (xvi.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—The psalm consists of three stanzas, each of which numbers seven octosyllabic trochaic verses. The first stanza states that the psalmist attaches himself entirely to God and God's servants; the second stanza develops the idea that God is the prophet's sovereign good; the third derives therefrom several consoling inferences.

principle and principle. Absalom's ungodly party was nothing but a revival of the godless principle which had been overcome in Saul. Muis explains the phrase "the teeth of sinners" as meaning the strength of sinners (cf. Job xvi. 10; Lam. iii. 30; Mich. v. 1, etc.). Prof. Bickell omits the verse "thou hast struck all them who are my adversaries without cause." In his closing lines the psalmist states the general principle that "salvation is of the Lord." He is the author and dispenser of salvation, and he must consequently be thanked and praised for its benefits. But he must also be prayed to for help; hence the closing words, "thy blessing is upon thy people," or better, "thy blessing be upon thy people." David here shows his solicitude for the people God had entrusted to him. Some interpreters think that this final prayer was intended only for the king's faithful adherents; but others extend it to the whole people of Israel. The meekness of David and his anxiety for the well-being of even his rebellious subjects we may infer from II. Kings xviii. 5, 12, 16, 33; xix. 6.

**2. AUTHOR OF THE PSALM.**—According to its title and its place in the psalter, David is author of the psalm. This same truth is expressed by St. Peter (Acts ii. 25) and implied in the words of St. Paul (Acts xiii. 35). There is no good reason for disagreeing with this opinion. But regarding the particular time of its composition opinions vary. Five other psalms have the same title as Ps. xv. (lv., lvi., lvii., lviii., lix.). Now three of these psalms were composed by David at the time of his exile, when he fled from the machinations of Saul. Consequently, we are justified in referring Ps. xv. to the same period. This inference is confirmed by its similarity in style and sentiment with the other three psalms. Hezel and Knappe are of opinion that David refers in the psalm to his residence in Siceleg, the Philistine town assigned to him by Achis, king of Geth (I. Kings xxvii.). For they say that during this period David was constantly in danger of his life, since the Philistines distrusted him by reason of his faithful adherence to Israel's God. But Rosenmüller can find no indication of any such serious peril for David's life in the Bible account of his Philistine residence. Consequently he understands the psalm as alluding to David's first arrival at Geth, when Saul's enmity was implacable and Achis' suspicions were almost at their greatest height (I. Kings xxi. (xxii.) 11–16). In Ps. xxxiii. (xxxiv.) we have David's hymn of thanksgiving for his happy escape from that frightful danger. It is therefore probable that Ps. xv. (xvi.) also refers to the same period.

**3. SUBJECT OF THE PSALM.**—*Opinions:* 1. The whole psalm refers to the Messiah in its literal sense. St. Peter applies the last four verses to Jesus in this sense, and even insists on the fact that they cannot be applied to David (Acts ii. 25 ff.). St. Paul understands the tenth verse of the psalm as referring to Christ's resurrection, and he too argues on the supposition that it cannot apply to David (Acts xiii. 35). Rosenmüller and de Wette contend that the apostles in the foregoing passages speak by way of

accommodation. A careful reading of the texts suffices to refute this opinion: *a.* Peter and Paul would have deserved the name of deceivers had they proved Jesus' Messianic dignity in such a way. *b.* Again, as Hengstenberg well observes, St. Luke (xxiv. 27, 46) tells us that Jesus after his resurrection explained to his disciples the predictions concerning himself, and especially concerning his resurrection. Since, then, the apostles shortly afterwards pointed to Ps. xv. as referring to Christ's resurrection, we reasonably infer that they did so on account of their Master's own teaching. *c.* Besides, the Messianic interpretation of verses 9-11 is the easiest and the most natural of all explanations and would, no doubt, be generally accepted did not theological bias warp the sound judgment of unbelieving interpreters. *d.* Lightfoot's commentary on Acts ii. 29 shows that the verse "my flesh also shall rest in hope" must be explained of incorruptibility, since the Jewish fable that David's body did not putrefy was based on this prophetic promise. Kimchi offers a similar explanation of the verse and applies the succeeding promises to the resurrection. *e.* The difficulty of rightly understanding the full import of the psalm before Jesus' resurrection is no valid argument against its Messianic character. This is fully granted by all who acknowledge the relative obscurity of most prophecies. *f.* We are right, therefore, in explaining the present psalm of Christ's death-struggle and resurrection, as Eusebius, Theodoret, Jerome, Augustine, and Athanasius have done. Michaelis, Dathe, Anton, Schnurrer, Ringeltaube, Dereser, Pareau, Hengstenberg, etc., among the more recent interpreters give the same explanation.

2. Certain other authors refer the psalm's literal sense to David, its spiritual sense to Jesus Christ. The last three verses must, according to these authors, be applied to David's delivery in their metaphorical sense. To this class of commentators belong Muis, Bossuet, du Pin, etc.; Grotius, Jansenius of Ghent, and several Rabbinic writers

find in the psalm David's prayer occasioned by the bitter taunt of his enemies described in I. Kings xxvi. 19: "Go, serve strange gods."

3. Knapp and Jahn understand verse 4 as alluding exclusively to David's strong temptations to idolatry which he suffered from Philistine devotees. *a.* Jahn finds another argument for the exclusively Davidic bearing of the psalm in its third verse, "to the saints who are in his land." Here David is supposed to express his longing after the pious worshippers of God that dwell in Palestine. But Hengstenberg has rightly observed that the third verse concerns the saints on earth as contrasted with the angels in heaven; while in the fourth verse is repudiated the society of all those that depart from God in any way whatever, whether they confide in themselves, in idols, or in any other creature. *b.* Two other arguments for the psalm's solely Davidic character, based by Rosenmüller, Jahn, de Wette, and Hufnagel on verse 10, will be considered in the commentary on the passage. *c.* The assertion that the Jews knew no suffering Messiah is fully invalidated by the prophecies collected in chapter vii. *d.* The opinion of Maimonides, put forth by Rosenmüller and Rupertus, that the Jews never looked forward to a resurrection of the Messiah is of no weight whatever in the present question. *α.* For, on the one hand, it is not necessary that the Jews should have fully understood the Messianic prophecies before their fulfilment; *β.* and on the other, we cannot expect a post-Christian Jewish writer like Maimonides to describe the Jewish idea of the Messiah in a way favorable to Christian apologists. *γ.* Hengstenberg refers us, besides, to passages which Schöttgen (*De Messia*, pp. 565 f.) has collected from the Zohar, the Talmud, and Yalkut Shimeoni, all of which show that the Jews had the idea of a Messianic resurrection. *α.* The exception of Rosenmüller, that the same piece of writing cannot have different significations and cannot treat at the same time of events occurring in ages far distant from



each other and possessing an altogether different character, simply destroys all typical meaning in Sacred Scripture.  $\alpha$ . In this respect the learned author does not admit any difference between the inspired and the profane writers. He ought to consider that the profane historian, speaking to men in a human way, must employ the whole series of language-signs in its accepted value, while the sacred writer, inspired and directed by the Holy Ghost, may, if God so wills it, employ the very things he speaks of as so many signs of other persons and events.  $\beta$ . This freedom must be granted to the sacred writer all the more, because God tells us through the apostle (I. Cor. x. 11) that "all things happened to them [the Israelites] in figure." David's delivery from exile and danger of life may, therefore, be not less a prophecy of Christ's resurrection than Jonas' miraculous escape from death is acknowledged to be.

4. There is another opinion which applies the literal meaning of the first part of the psalm to David, while it connects the last three or four verses with the Messiah in a literal sense. This view endeavors to combine the first opinion with the third, as far as this can be done. Patrizi and Calmet are among its defenders.

5. Lastly, we may enumerate a few opinions which have been less favorably received by interpreters. Venerable Bede supposes that the psalm is a prayer of king Ezechias, uttered during the time of his deathly sickness. Others refer it to the people of Israel at the time of the Babylonian captivity, or, again, to the pious sufferer in general. In all these opinions room is left for either a partially literal or a typical reference of the psalm to the Messiah.

6. The views of the Fathers on the meaning of the psalm are indicated in Kilber's *Analysis Biblica*, ed. II. vol. ii. p. 17. See also Reinke, *Messianische Psalmen*, i. pp. 129 f.

7. Edersheim (*Life and Times of Jesus the Messiah*, II. App. ix. in loc.) gives a few of the Rabbinic testimonies in which the psalm is explained Messianically.



*Verse 5.* Ber. R. 88 discusses this verse in connection with the cup which Pharaoh's butler saw in his dream. From this the Midrash proceeds to speak of the four cups appointed for the Passover night, and to explain their meaning in various manners; among others, it contrasts the four cups of fury which God would make the nations drink with the four cups of salvation which he would give Israel in the latter days, i.e., Ps. xv. 5; cxv. 13; xxii. 5.

*Verse 9.* The Midrash on this passage reads: "My glory shall rejoice in the king Messias, who in the future shall come forth from me, as it is written in Is. iv. 5: Upon all the glory a covering." And the Midrash continues: "My flesh also shall dwell in safety," i.e., after death, to teach us that corruption and the worm shall not rule over it.

**4. TITLE OF THE PSALM.**—*a.* The Vulgate renders the title: "The inscription of a title to David himself." *b.* The Septuagint rendering is probably more intelligible. It reads: "The inscription of a pillar [a monument] to David [or by David]." The Chaldee version gives the same rendering, as if the title indicated that this psalm is worthy to be engraved on an everlasting monument. *c.* Aquila, Symmachus, Jerome, and several of the more recent commentators render the title as if the Hebrew word "michtam" consisted of two words, "mach" and "tam." Hence are explained the translations "[a psalm] of the humble and upright David" and "[a psalm] of the humble and simple David." *d.* Vorstmann, adopting the same principle of interpretation, renders "the distressed, delivered." *e.* Hengstenberg insists on the fact that the Hebrew word "michtam" of the title is in every case constructed like the words "maskil" (didactic psalm), "mizmor" (psalm), and "tephillah" (prayer), and that it never occurs together with any of these words. It must, therefore, stand in the same line with them, having like them the meaning of a noun. *f.* Aben-Ezra derives "michtam" from "kethem" (pure gold) and renders the title "A golden psalm of David." Vatable, Ludovicus de Dieu, and several

others of the later interpreters have adopted the same derivation of "michtam" and rendered it "a jewel of David" or "a golden jewel." They, moreover, point to the seven Arabic pre-Mohammedan golden poems, to Alli's gold of morals, and to the golden verses of Pythagoras as instances of similar metaphorical appellations. *g.* There is another class of scholars who prefer to keep the obscure Hebrew phrase "Michtam of David." *h.* Some even imagine that "michtam" is the name of a musical instrument, or the beginning of a well-known song, according to the melody of which the present psalm is to be rendered in public divine service. *i.* Gesenius believes that the final letter *m* of "michtam" has been introduced instead of an original final *b*, and he, consequently, translates the title "A writing of David." *j.* Others, like Hengstenberg, deriving "michtam" from a verb meaning "to conceal," "to cover," give the translation "A secret of David," and refer the title to the hidden ways of God's providence in his dealings with his faithful servants. It has been stated above that Pss. lv.-lix. (lvi.-lx.) have the same title, "michtam," but they vary in the other parts of the superscription.

Ps. xv. (xvi.).

Preserve me, O Lord, <sup>1</sup> for I put my trust in thee.

<sup>1</sup> **Preserve me, O Lord.** The Hebrew text reads "preserve me, O Almighty," instead of "preserve me, O Lord;" the version of Aquila adheres closely to the Hebrew text. Our translation, "I have said to the Lord," agrees with the LXX., the Vulgate, and the Syriac versions, but differs from the present reading of the Hebrew text. According to the latter we must render "thou hast said;" all interpreters of the Hebrew text add "my soul" as the person addressed. We may compare with this explanation the Chaldee version, "thou hast said, O my soul." Many recent scholars, relying on the reading of several Hebrew MSS., and of several printed editions of the Hebrew text, suppose that the above versions show the existence of a Hebrew text reading "I have said." On the other hand, the law of criticism, which prefers of two readings that to which the origin of the other may be probably traced, decides us in favor of the harsher and more difficult text, "thou, O my soul, hast said." Though this critical canon is not an infallible guide, still it is not destitute of value in the present case, since the rendering, "I have said," which

I have said to the Lord, thou art my God, for thou hast no<sup>2</sup> need  
of my goods.

To the Saints<sup>3</sup> who are in his land

occurs in several standard versions, may express **rather the sense** than the literal meaning of the original text (cf. Pss. cxxxvi. (cxxxvii.) 5; xli. (xlii.) 6; xlii. (xliii.) 5; Lam. iii. 24). The conjecture of Paulus, who reads "words of Jehovah," and the opinion of Rupert, who renders "I will declare the kindness of Jehovah," are not needed to explain the passage satisfactorily.

<sup>2</sup> **Thou hast no need.** The phrase "for thou hast no need of my goods" has greatly exercised the ingenuity of interpreters. First of all, one's goods may be taken actively or passively, i.e., as the good one does or the good one possesses. Our English version, after the example of the Vulgate and the LXX., takes the goods actively, i.e., as proceeding from the speaker. Joseph Kimchi had, according to Rosenmüller, adopted the same view, and interpreted "my goods are not of a nature that thou canst derive any advantage from them." Most commentators take the "goods" passively, as the goods possessed by us. But here again the Hebrew text admits of a variety of renderings. We shall enumerate the principal ones according to Rosenmüller's exposition. 1. The preposition *al* may express an obligation or a duty, as is clear from I. Esdr. x. 12 and Prov. vii. 14. Jarchi and David Kimchi understand the verse in this sense: "my good gifts which thou bestowest on me, thou art not bound to confer." Aquila's rendering, "the good which I enjoy is not above thee," may be explained in the same manner. 2. Geier, Böttcher, Gesenius, etc., translate the preposition in the meaning of "above;" they render, therefore, "all my prosperity is to me not above thee," i.e., thou art my greatest good, I prefer nothing to thee. 3. Symmachus renders "without thee there is no good to me." Jerome's version agrees with this, and the Chaldee and the Syriac translations give substantially the same meaning, "my good is not bestowed except by thee." Schnurrer among the later interpreters translates "nothing whatever is my happiness except thee." Coccejus in his Lexicon draws attention to the meaning of the preposition *al* in the following passages: Gen. xxxii. 12; Ex. xxxv. 22; Judg. xii. 1; xv. 8; Ezech. xvi. 37; Amos ii. 15. Bickell introduces another preposition into the Hebrew text which means "without," "besides." Hengstenberg compares the passage with Ex. xx. 2, 3. There the Lord says: "I am the Lord thy God. Thou shalt not have strange gods before me." In the psalm the soul answers: "thou art my God, . . . all my good is from thee," i.e., I have no other source of good, no other gods beside thee. Thus we have a double motive why the Lord should hear the psalmist's cry, "preserve me, O Lord:" first he trusts in God as his protector—a motive which urges even men to put forth all their strength in defence of their clients; secondly, he has faithfully kept God's chief commandment, loving him above all things.

<sup>3</sup> **To the Saints who are in his land.** *Opinions:* a. Some interpreters take the passage absolutely, without any grammatical reference to what precedes. The Vulgate and the LXX. may be considered the sources from which this explanation has been derived: the LXX.

He hath made wonderful all my desires in them.

render, however, "his [i.e., God's] desires," while the Vulgate reads "my desires." According to the latter rendering God has inspired the psalmist with extraordinary sentiments of love and veneration for the holy members of the Church, while the LXX. insist on the wonderful way in which God has glorified himself in his faithful servants. Both renderings, however, suppose a Hebrew text different from our present one.

1. The different opinions regarding the less important details of the passage, such as "his land" instead of "land" (Ferrandus), "his desires" instead of "my desires" (Eusebius, Theodotion), "I have made wonderful" instead of "he hath made wonderful" (Augustine), may be passed over without comment.

2. The translations of Storr and de Wette do perhaps the least violence to the Hebrew text. The former renders the clauses, "in regard to the Saints who are on the earth, they are great and with them alone am I delighted;" the latter translates, "the Saints are the honorable ones in the land, and towards them is all my desire." Rosenmüller formerly rendered "in regard to the Saints who are on the earth, the depth of my every affection is [centred] on them." In his later editions we read, "regarding the Saints who are on this earth, and those distinguished for their excellence, my whole delight is in them." Schnurrer translates, "as to the Saints who are on the earth, I extol them and delight in them alone." In all these renderings the connection of the passage with its context is somewhat harsh and abrupt.

3. Michaelis changes the Hebrew text more extensively, and renders, "in his Saints who are [buried] in his earth, he sheweth forth miracles, [being about to raise them up again, for] he greatly delights in them." According to Köhler the original Hebrew text read, "in the Saints who are on his earth, Jehovah shows forth miracles; all his delight is in them." Passing over several difficulties which pertain to textual criticism, and which militate against the foregoing renderings, we must draw attention to the fact that God shows himself wonderful also in the punishment of sinners; hence this divine manifestation is not peculiar to the Saints.

4. Döderlein renders, "the Saints on the earth I extol; I live with them and praise them." Rupert gives a similar translation, "unto the devout servants of God there is happiness on earth; I praise them and delight in them alone." These versions suppose considerable textual changes without a proportionate improvement in the explanation.

5. Finally, we must mention the opinions of Paulus and Bickell. The former renders, "to the most Holy [plur. of majesty] who is Lord of the land, I make my vows; I delight in him exceedingly." Bickell proceeds in a still more radical manner; he simply omits "to the Saints who are in the land" as an interpolated gloss. After making a slight change in the rest of the passage he translates, "as to thy excellent ones, all my delight is in them." Before adopting either of these conjectures, we look for more convincing proofs in their favor.



Their infirmities<sup>4</sup> were multiplied, afterwards they made haste.

b. All the opinions thus far advanced explain the passage considered *absolutely*, i.e., as having no grammatical connection with the context; but authorities not less weighty connect it with what precedes.

1. Some explain the phrase "to the Saints" as depending on the verb "I have said" of the preceding verse, and translate, "I have said to the Lord . . . and to the Saints . . ." Kimchi explains, "after thou hast bowed before God, and hast said to him, thou art the Lord; bow also before the Saints, and say . . ." Hofmann understands the passage in a similar way. But this opinion supposes a train of thought too lengthy for the common reader to understand.

2. Others regard the clause "to the Saints . . ." as harmonizing with the phrase "bal-'alecha." Hence arises the suggestion of Joseph Kimchi, "my goods cannot benefit thee, but they can benefit thy Saints." Solomon Jarchi's rendering is based on the same explanation: "the good things which thou conferrest upon me, thou art not obliged to confer, but thou bestowest them for the sake of thy Saints . . ." Teller and Hensler proceed along the same line: "To the Saints . . . there is no good above thee," this last phrase being repeated from the preceding clause, "there is no good to me above thee," or more literally, "my good is not above thee." Though a certain degree of probability cannot be denied to these explanations, still the following seems to deserve the preference.

3. Hengstenberg renders the preposition by "joining myself to" instead of the simple "to." He contends that this is the proper force of the Hebrew term, and he appeals to a number of titles of psalms and to III. Kings xv. 27, where the preposition means "belonging to." The whole passage then reads: "Joining myself to [in union with] the Saints [perhaps the members of the Church] . . . I have said to the Lord . . ." Many interpreters hold that thus far no satisfactory explanation has been given of the passage.

<sup>4</sup>Their infirmities were multiplied. Instead of "their infirmities were multiplied, afterwards they made haste," Symmachus renders, "their number of idols is increased, they have hastened backwards." Fischer, Ewald, Maurer, and several others translate "many are their idol-gods." But there are serious difficulties against these renderings: the expressions "hastily follow," "another god," and "idol-gods" are at best very doubtful equivalents of the corresponding Hebrew words. The LXX., the Vulgate, the Syriac version, and Aquila's translation read "infirmities" instead of "idol-gods." As to the term "another god," it is rendered "afterwards" by the LXX. and the Vulgate, "backwards" by Symmachus, "other men" (i.e., others than the holy and the pious persons) by Kimchi, and "somewhere else" by Storr. Finally, Solomon Melechides, Rupert, Hengstenberg, and others translate the expression "hastily follow" by "giving a dowry;" Paulus sees in the word the idea of "seeking," while Rupert defends its signification "to teach," or "to instruct." Consequently we must be prepared to meet a number of renderings of



I will not gather together their meetings<sup>b</sup> for blood-offerings,  
Nor will I be mindful of their names by my lips.

the passage, the more probable ones of which may be reduced to the following : " manifold are the sorrows of those who hasten elsewhere " (Rosenmüller, Storr) ; " those who teach differently bring great calamity on themselves " (Rupertus) ; " those who seek another source of happiness prepare many evils for themselves " (Paulus) ; " many shall be the sorrows of those who pay homage by gifts to another god " (Solomon Melechides) ; " the sorrows of those who [denying thee] hasten to the worship of another god shall be multiplied " (Jarchi) ; " the troubles of those who follow other men [than those that are divine] shall be manifold " (Kimchi) ; " many are the sorrows of those who purchase of another " (Hengstenberg, cf. Acts v. 41 ; II. Cor. xii. 10). St. Augustine connects with this passage the sinner's desire for pardon.

<sup>b</sup> I will not gather together their meetings. The literal Hebrew text reads, " I will not pour out their libations of blood," or as Paulus renders it, " I will not allow drink-offerings to be presented to them . . . any more than if blood should be used." Jarchi, Aben-Ezra, Michaelis, Augustine, and Bellarmin understand the clause as referring to bloody sacrifices proper ; Rupertus sees in the passage an allusion to human sacrifices ; several scholars refer it to a custom existing among ancient nations of offering blood instead of wine ; others to a practice of conspirators who swore fidelity and allegiance to one another over a cup of human blood mixed with wine. After pronouncing the oath and the execration all who were to take part in the conspiracy drank of the potion. Several commentators give a figurative meaning to the word " bloody." Kimchi thus explains the bloody libations as drink-offerings consisting of rapine ; Solomon-ben-Melech interprets them as abominable offerings ; Schnurrer thinks that these sacrifices are called bloody because they are as detestable to God as if blood had been presented to him instead of the prescribed wine. The possessive pronoun " their " refers to those whose sorrows are in the preceding clause said to be multiplied. Some scholars prefer its reference to the phrase " another god," which they consider as a collective term for all idol-gods. These same interpreters connect the next clause, " nor will I be mindful of their names by my lips " with the same phrase ; they refer us to Ex. xxiii. 13, " neither shall it [the name of strange gods] be heard out of your mouth," and to Os. ii. 17, " I will take the names of Baalim out of her mouth," as to parallel instances in which the abomination of idol-names is expressed. But it is as easy to refer the " their " before " names " to the idol-worshippers. If this be done, the psalmist declares in the preceding clause that he will have no religious intercourse with idolaters, and in the present that he will break off also his social intercourse with them (Drusius). Euthymius suggests the explanation, " I shall no longer call them the people of God, or his vineyard or inheritance." Eusebius, Jerome, Augustine, Athanasius, etc., understand these clauses as proceeding from the mouth of Christ who declares that he will institute a new sacrifice.

The Lord is the portion <sup>6</sup> of my inheritance and of my cup,  
It is thou that wilt restore my inheritance to me ; <sup>7</sup>

<sup>6</sup> The Lord is the portion of my inheritance. Kimchi translates, "Jehovah is my portion, my part, my cup," instead of "Jehovah is the portion of my inheritance, . . ." which is the common rendering, and has its parallel constructions in Ps. lxii. (lxiii.) 11 ; II. Par. xxxi. 3. As to the exact meaning of the metaphors employed in this passage, the views of commentators may be reduced to two principal ones : 1. Some refer the expression to a feast, so that they explain the clause as meaning "the Lord is the portion of my food and my cup," i.e., the Lord is to me what food and drink are to guests at a feast ; he is my chief good and the source of all my happiness (cf. Ps. xxi. [xxii.] 27 ; xxii. [xxiii.] 5 ; xc. [xci.] 1 : xiv. [xv.] 1). If we remember the oriental customs of hospitality, and look upon these words as spoken by a priest who subsisted on portions of sacrificial offerings, the figure here employed cannot strike us as extraordinary (see Deut. x. 9 ; xviii. 1, 2 ; Lev. vii. 33). 2. Others understand the portion and cup in this clause as meaning the part or share which fell to a person either by inheritance or by any right of possession. Kimchi, Menahem, and Aben-Ezra among others appear to have adopted this explanation. Bredembach looks upon the word "cup" as a mere repetition of the phrase "portion of my inheritance." For the cup, he says, is divided among the guests as the inheritance is distributed among the children of the family. He refers the whole passage to Christ, who placed all his delight in God alone.

<sup>7</sup> It is thou that wilt restore my inheritance to me. *Renderings :* 1. Rupertus and Hengstenberg render "thou enlargest my wealth," or "thou makest my inheritance glorious." The principal reason for this conjecture is based on the circumstance that the word "tomich" is inexplicable, unless it be derived from the verb "yamach," which, in Arabic, has the meaning "to be broad," "to be glorious." 2. Prof. Bickell, too, contends that the word "tomich" cannot possibly be explained as a participle, and he suggests the reading "tamidh" in its place, thus changing the meaning of the clause to "a perpetual inheritance [or lot]." 3. A number of other scholars endeavor to explain the word "tomich" as an unusual participial form. They refer to Is. xxix. 14 and xxxviii. 5 as instances of similar participial formations, though the foregoing authors explain these forms in another way. If we accept the word as an unusual participle, we may render it in two different ways: it may mean "thou art sustaining [defending] my lot," or "thou art laying hold upon my lot," in order to bring it forth as the winning one. Many of the ancient writers, following the Chaldee version, adopted the first of these meanings ; even Drusius, Geier, and Döderlein adhered to a similar explanation. But the LXX., the Vulgate, and the Syriac versions favor the latter explanation. 4. The opinion of Michaelis must be mentioned for its singularity rather than for its exegetical accuracy. He renders the passage, "Urim and thy Thummim [i.e., the priestly ornaments] are my portion." Here Prof. Bickell introduces the first half of verse 7, "I will bless the Lord who hath given me understand-

The lines are fallen unto me<sup>8</sup> in goodly places,  
 For my inheritance is goodly to me;<sup>9</sup>  
 I will bless the Lord who hath given me understanding, more-  
 over my reins also have corrected me even till night;  
 I set the Lord always in my sight,<sup>10</sup>  
 For he is at my right hand, that I be not moved.

ing." If this conjecture be right, then the psalmist thanks God in this passage for his light of guidance during the period of his election. According to this view Titelmann rightly explains the clause as being an expression of gratitude for the grace of properly valuing the inestimable price of God's inheritance.

<sup>8</sup> The lines are fallen unto me. The "lines" remind one of the manner in which, among the ancients, land was measured (cf. Mich. vi. 5; Jos. xvii. 5; Zach. li. 1). Hence "the spaces measured by lines, which have fallen to me by lot," are referred to in this verse. Eugubinus and Titelmann understand the phrase "in goodly places" as meaning "in desired places." But this explanation can hardly be admitted, if we agree with Arnobius, Genebrard, and Sa in regarding "lines" as an equivalent of "lots." Hengstenberg's rendering "in bliss" is probably more faithful than any other.

<sup>9</sup> For my inheritance is goodly to me. Some interpreters render more accurately "also a goodly inheritance was to me" or "upon me." Gesenius, de Wette, and others, translate more according to the sense than the letter of the Hebrew text, "and the possession pleases me." According to these writers the psalmist here expresses his contentment with his divinely appointed lot, while in the preceding clauses he extols the intrinsic excellency of that lot. Aben-Ezra supplies the word "Jehovah" in the clause, and renders "the inheritance of Jehovah is goodly to me." Michaelis is of opinion that the LXX. and the Syriac translators had before them a Hebrew text which read "my inheritance." Prof Bickell has actually adopted this reading in his metrical analysis of the psalm. The same learned interpreter places here the second part of verse 7, "Moreover, my reins also have corrected me even till night." The reins are taken for the source and the seat of the affections, and, by metonymy, for the affections themselves. The phrase "till night" is rendered by some "by night," or, "in regard to the night time." Finally, instead of "corrected" we should properly render "sharpened" or "instructed." Hence the psalmist intimates that all his thoughts and affections, even during the night, are directed towards Jehovah. Jerome and Theodoret see in verse 7 a reference to Christ, who owed his human wisdom to God (cf. Luke ii. 40, 52; Heb. v. 7).

<sup>10</sup> I set the Lord always in my sight. This passage continues the psalmist's expressions of gratitude. A more literal rendering would read "I have set Jehovah before me continually; for he is at my right hand; I shall not be moved." Aignan and Hoë place these words in the mouth of Christ before his suffering, so that the phrase, "I shall not be moved" refers to the passion. Augustine, Euthymius, Jerome, and Lyranus apply the whole passage in a similar way, understanding the phrase "even till night," of the preceding verse as

Therefore my heart hath been glad, and my tongue hath rejoiced,<sup>11</sup>

Moreover my flesh<sup>12</sup> also shall rest in hope ;

meaning "even to the suffering of death." Genebrard is of opinion that the whole second part of verse 7 must be explained—"moreover my reins [i.e., all my affections] have incited me even to undergo the penalty of death" (cf. Acts ii. 25).

<sup>11</sup> **My tongue hath rejoiced.** The Hebrew text reads, "My glory hath rejoiced." Our version agrees with the Vulgate and the LXX. Köhler and Agelli (in his earlier works) are of opinion that in the Greek text "tongue" has been written instead of "glory." But Agelli, in his later works, repudiates this opinion as too rash. Others think that the metaphorical term "glory" has received its proper meaning in the Greek rendering. For since the power of speech is the principal outward glory of man, a substitution of "glory" for "speech" is not surprising. The same metaphor is found in Pss. xxix. (xxx.) 13 cvii. (cviii.) 2. But the conjecture of Kimchi, too, that "glory" means "soul" in this passage has its adherents. There is nothing in man, they argue, more excellent than his soul; in fact, his whole glory consists in this. Besides, they point to Pss. iv. 3; vii. 6; lvii. 9 as to instances of a similar metaphorical use of the word. Consequently, they render the passage, "therefore [because I set the Lord always in my sight] is my heart glad, and my soul rejoices."

<sup>12</sup> **Moreover my flesh.** *Explanations:* 1. Some writers explain this phrase of sleep, rendering, "my body also shall sleep securely." But we must remember that it is not the flesh or the body alone that sleeps or is commonly said to sleep; besides, there is in this passage a change from the perfect tense of the preceding sentence to the future, without any good reason to show that the psalmist will rest more securely in the future than he has done in the past or does in the present. Ps. xxiv. (xxv.) 13 does not illustrate this passage, because there the soul is said to pass the night securely. The passages cited from Ps. xc. (xci.) 1 and Prov. xix. 23 are no more relevant than the preceding one.

2. Other interpreters understand the clause as referring to a general sentiment of security and safety. Kimchi states this explanation thus: While we yet live, our body shall dwell in safety. But, as Patrizi remarks, no one says, "My body or my flesh dwells in Athens or at Rome;" why, then, must we suppose such an extraordinary use of words when we speak of living in security?

3. Kimchi has advanced a third opinion regarding the meaning of the passage. The psalmist teaches, according to Kimchi, that after death the worm shall not have dominion over him. What has been said against this opinion by Hengstenberg is not conclusive. a. Pss. lxii. (lxiii.) 1 and lxxxiii. (lxxxiv.) 2 do not use the word "flesh" in a context like the present passage. There vital actions, such as thirsting and longing, are predicated of it, and consequently it must have life itself; here the body is represented as resting, and does not necessarily imply animation.

b. Again, in Deut. xxxiii. 12 the subject of the 'confident



Because thou wilt not leave<sup>13</sup> my soul in hell,

dwelling" is Benjamin, and in verse 28 it is Israel, both of whom are living agents; consequently, the "dwelling securely" must be taken in a corresponding sense. *c.* To argue backward from this conclusion, i.e., to infer from the phrase "dwell in safety" that the subject "flesh" must be living, is to suppose the foregoing conclusion as a general principle without a sufficient number of particular instances to warrant such an induction. For the only similar passages which Hengstenberg cites are Jer. xxiii. 6; xxxiii. 16. *d.* The quotations from Ps. iv. 9; Jud. xviii. 7 are irrelevant, since the verb in those passages differs from that in our case. *e.* Finally, Hengstenberg's reference to the succeeding context suggests a strong argument against him. There the psalmist speaks of the "soul in hell," consequently of the soul after death; hence we must infer that in the present verse the body after death is spoken of (cf. Acts ii. 27 ff.). Moreover, Augustine, Hugo, and many others apply the passage to Christ's resurrection.

<sup>13</sup> Because thou wilt not leave my soul in hell. *Opinions:* 1. Some take the word "soul" in its proper sense. Aben-Ezra contends that the psalmist's soul rejoiced because it was not mortal. Kimchi explains the words in a similar manner. "I know," he says, "that thou wilt not suffer my soul to descend into the sepulchre together with my body, but that thou wilt exalt it to thy own glory." Alexander Alensis, Ludolph, and Sa interpret the passage as meaning, "thou wilt not leave my soul in limbo." If we follow the LXX. version, or compare the passage with the similar ones in Lev. xix. 10; Ps. xlviii. (xlix.) 10; Job xxxix. 14, we may render, "thou wilt not leave my soul to hell," i.e., thou wilt not deliver it up to the power of hell (cf. Acts ii. 27).

2. Eugubinus, Rosenmüller, and others contend that "my soul" stands here instead of the simple pronoun "me" (cf. Gen. xiv. 21; Prov. xxv. 25; xxvii. 7). Other scholars object to this rendering on the ground that the passage must be understood of Christ's resting in the grave or of his dwelling in limbo; and that in neither case the simple personal pronoun can, properly speaking, be used, since the body alone is referred to in the one case, and the soul alone in the other.

3. Beza has suggested the rendering "thou wilt not leave my body in the grave." For the rendering "body" or "corpse" instead of "soul" he refers us to Lev. xxi. 1; xix. 28; Agg. ii. 14, in which passages an apparently similar rendering is found. *a.* But in all these instances the funeral rites seem to be meant rather than the corpse. *b.* Besides, the fact that a word means corpse when it applies to a dead person does not prove that it has the same meaning when it is used of the person still alive.

4. Coccejus understands "soul" in the present passage as meaning "life." Junius has the most fanciful explanation of all. Referring us to Gal. ii. 20, where the Apostle says, "Christ liveth in me," he applies the word "soul" to Christ as the principle of our supernatural life. Though this opinion deserves credit for its ingenuity, it is scarcely more than a mere accommodation.



Nor wilt thou give thy holy one<sup>14</sup> to see corruption.  
Thou hast made known to me<sup>15</sup> the ways of life,

<sup>14</sup> **Nor wilt thou give thy holy one.** Two words have given occasion to a difference of opinion on this verse :

1. The Hebrew text, read according to its consonants, presents the plural, "thy holy ones," instead of the singular. *a.* But the vowel points and a Masorethic note require the singular number. *b.* The singular is also found in the consonant text of many codices and old editions, e.g., 1477, Soncin. Brix. Ven., 1518, 1521. This fact has been shown by Delitzsch in his "Complutensische Varianten," p. 27. Hence a doubt arises about the original reading of the Hebrew text. *α.* All the old versions testify in favor of the singular, and the apostles Peter and Paul confirm this testimony (Acts ii. 27; xiii. 35). *β.* Without enumerating the single codices and editions of the Hebrew psalter which have the singular "thy holy one" in both consonant and vowel text (156 codd. Ken., 80 codd. Rossi), *γ.* we must insist on the importance of the Masorethic note in those editions which favor in their consonant text the plural number. *δ.* Besides, in connection with the present question the observation is in place that the later Rabbinic writers were naturally inclined to adopt the plural instead of the singular, in order to avoid an argument for the Messiasship of Jesus, which was often urged against them by the Christians. But, on the other hand, *α.* the current opinion of modern critics, and *b.* the circumstance that "thy holy ones" is the more difficult reading, are two arguments in favor of the plural in the original Hebrew text. These considerations being evidently outweighed by the arguments which we stated above, we may pass on to add a few remarks about the rendering of the Hebrew word itself.

Some interpreters understand the term passively, as signifying a person well treated, a favorite one (Dathe, Paulus, etc.); but the analogy of similarly formed words and the more commonly accepted signification "pious," "holy," "benignant" incline us to render the word actively, as expressing a person who devotedly seeks to do all the good he can. Drusius renders it by "worshipper," the LXX. by "saint," Jerome by "merciful one," while the Vulgate follows the rendering of the LXX. Muis, Titelmann, Heser, and many others explain "thy saint" as meaning "thy son."

2. The second word which needs comment is "corruption." Most Christian interpreters agree in this translation of the Hebrew term. This of itself suffices to discredit Rupert's opinion that we ought to render "marsh" or "pit." From similar phrases in the New Testament, "to see life," "to see death," "to see the kingdom of God," we may infer the meaning of the phrase "to see corruption." As the former expressions are mere equivalents for "to enter life," "to die," "to enter the kingdom of God," so the latter signifies "to corrupt." Against Rosenmüller, Jahn, and de Wette, who contend that the Hebrew word nowhere means "corruption," we may point to Job xvii. 14, where the parallel term "worm" places its meaning "corruption" beyond dispute.

<sup>15</sup> **Thou hast made known to me the ways of life.** The Hebrew text reads literally, "thou makest known to me the way of life; abun-

Thou shalt fill me with joy with thy countenance.  
At thy right hand are delights even to the end.

### COROLLARIES.

1. It follows from what we have seen that Ps. xv. is Messianic, not merely by accommodation, nor in a merely ideal sense, in so far as Jesus Christ is the ideal just man, but really and properly.

2. It follows also that the psalm is Messianic probably in its literal sense; the probability of its typical reference to Christ, or of its partially literal and partially typical Messianic bearing, is not wholly excluded.

3. Since the first part of the psalm (vv. 2-7) expresses the speaker's confidence in and love of God, and since the second gives expression to the hope that God will not give up the speaker to death forever (vv. 8-11), the text of the inspired poem points clearly to Christ's victory over death.

4. What is thus rendered probable by intrinsic evidence becomes certain by the extrinsic evidence advanced in the opening paragraphs of this section.

dance of joy before thy face ; gladness is in (or from) thy right hand for ever." In Scripture, life generally implies happiness ; the way of life means the way to life. As to the gladsome influence of God's countenance we may compare Ps. iv. 7 ; xx. 7. Arnobius, Haymo, Genebrard, Hoß, and others understand the psalmist as speaking of life eternal ; hence, Hugo and a number of other interpreters explain the "joy before thy face" as referring to the beatific vision ; Genebrard sees in the "gladness in thy right hand" the glory of Christ at the right hand of the Father. Euthymius, Bellarmin, and Vatable slightly differ from the preceding explanation. According to them Christ, after his resurrection, says to his Father, "thou hast made known to me the way of life in my glorified body." Augustine explains, "thou hast made known to me the true way to life," i.e., the way of suffering and humility. Those who apply the last part of the psalm metaphorically to David, see in it an expression of the king's gratitude.

## Section III. On the Third Day He Will Raise Us Up.

Os. v. 15-vi. 3.

## INTRODUCTION.

**1. THE PROPHECY AND THE CONTEXT.**—In ch. iv.-xiv. we have a series of discourses, a summary, arranged probably by the prophet himself at the close of his ministry, of the prophecies delivered by him in the years following the death of Jeroboam II. Though the line of thought is not continuous in these chapters, they may be divided into three sections: *a.* ch. iv.-viii. dwell principally on the guilt of Israel; *b.* ch. ix.-xi. develop Israel's punishment; *c.* in ch. xi. 12-xiv. both these thoughts are continued, but they end in a glimpse of a brighter future. If ch. iv. treats of Israel's moral corruption, increased and abetted by the worldliness and the indifference of the priests, ch. v.-vii. exhibit the self-indulgence and sensuality of the nation, and especially of its leaders, resulting in the degradation of public life and the decay of national strength, intermingled with the bitter consequences which must inevitably follow. The prophecy which we shall have to consider now belongs to this section, and is one of those rays of hope that promise a brighter future for the theocracy.

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* A number of writers have explained the phrases "after two days" and "on the third day," in the passage "he will revive us after two days, on the third day he will raise us up," as meaning "in a very short space of time he will revive us and raise us up" (cf. Ephrem, Ps. Rufinus, Theodoret, Theophilus, Barhebræus, a Lapide, Mariana, Tirinus, Schegg, Keil, Trochon). Calmet interprets the same phrases as implying that God will revive Israel without difficulty. But this explanation appears to do violence to the letter of the prophecy.

*b.* St. Cyril is of opinion that the three days signify three definite periods of time: the first day represents the beginnings of the human race; the second, the time immediately following; the third, finally, the time of the Messias. Haymo, following the explanation of St. Jerome, applies the first and second day to the first and second advent of Christ, while the third is the figure of our own resurrection. Scholz understands the two days as signifying a couple of days of misery which appear to the sufferer twice as long as they really are (cf. *Os.* xiii. 13; *Is.* xxvi. 17). But since the resurrection is to follow after the two days spent in misery and repentance, this explanation appears hardly probable. As to other explanations given by St. Cyril and Haymo, they are at best very far-fetched.

*c.* Other writers have seen a proverbial expression in the phrases "after two days" or "on the third day." They either appeal to *Luke* xiii. 32, where our Lord says that he acts to-day, to-morrow, and the third day, or to the fate of Jonas. But it must be remembered that the proverbial character of the passage in the gospel of St. Luke is not at all certain; as to the view according to which the story of Jonas serves as the foundation of this proverb (*Sanchez*), it is very doubtful whether Jonas lived before the prophet *Osee*. Indeed, it is uncertain whether any proverb of this kind existed at all.

*d.* It is of importance to notice the great prominence given in Sacred History to the third day: Abraham saw the place of Isaac's sacrifice on the third day (*Gen.* xxii. 4); the third day was the birthday of Pharaoh (*Gen.* xl. 20); the brothers of Joseph were freed from their prison on the third day (*Gen.* xlii. 18); Moses asked Pharaoh for a journey of three days into the desert in order to sacrifice unto Jehovah (*Ex.* v. 3); the unclean must be sprinkled on the third and the seventh day with the water of purification (*Num.* xix. 12, 19); a preparation of three days preceded the passage of the Jordan (*Jos.* i. 11); Roboam asked the people to return on the third day for his answer



(III. Kings xii. 5); God predicted that king Ezechias would go up into the temple on the third day (IV. Kings xx. 5); on the third day the prayers of Tobias and Sara ascended up to heaven, on the third night they were to receive the divine blessing, and for three nights they were joined to God in prayer (Tob. iii. 12; vi. 21; viii. 4); on the third day Esther went to the king in order to save her people from destruction (Esther v. 1; xv. 4); Jonas was saved from the belly of the sea-monster on the third day (Jon. ii. 1). We are therefore antecedently disposed to see in the third day something sacred, far beyond the meaning of a proverb, or the significance of a purely historical symbol.

*e.* Many have, therefore, explained the prophecy as referring literally to the Resurrection of Jesus Christ, but their commentaries differ in particulars. St. Gregory applies the passage directly to our own resurrection, as being brought about by the resurrection of Jesus Christ our Lord. St. Augustine sees in the prophecy a prediction that Christ will rise up on the third day. The Deacon Hilary agrees with St. Augustine; Cyprian, Gregory of Nyssa, Lactantius, and Origen too give a similar explanation, but each of these latter connects the commentary with a context that renders the reference to the resurrection on the third day somewhat doubtful. Tertullian even appeals to the preceding words, "until you are consumed and seek my face; in their affliction they will rise early to me," as referring to the holy women who went to the sepulchre before sunrise. But then it is well known that Tertullian is free in accommodating Scripture texts. Rufinus too applies the words of the prophecy to Christ's resurrection on the third day; but what has been said of Tertullian applies also to Rufinus. Among recent writers, Pusey contends that no prophet could have predicted Christ's resurrection more clearly, though he freely grants that the prophet's contemporaries could not have understood the prediction, which remained involved in mystery till the

fulfilment had removed the veil (cf. Knabenb., *Prophet. Minor.*, I. p. 84 f.). It follows from all this that the Fathers substantially agree as to the fact that Osee's prophecy refers to the resurrection of the Messiah, though they disagree as to the manner in which it must be applied.

*f.* Considering the text of the prophecy and its end, we can hardly believe that it refers to the Messiah in a literal sense. It follows, therefore, that the typical sense of the prediction foretells the resurrection of Christ. The connection between the people of Israel and the Messiah is too well known to need explanation. We may refer the reader to the celebrated passage of Is. lii. 13–liii. 12, where the personal servant, or the Messiah, expiates the sins of the moral servant, or of the theocratic kingdom, and where he gives life to the latter after he has victoriously fulfilled his charge of expiation. This typical representation of the Messiah by the people of Israel is also well known to the Fathers (Cyril, Hilary, Rufinus, Theophylactus, etc.). They expressly apply the prophecy to the Messiah in a typical sense, since the members of the theocracy cannot be said to live unless they receive their life from their head, the Messiah, whose expiatory death is at the same time supposed to have already happened; for it is only by this that life can come to the redeemed. Cf. Knab., l. c.; the references to the patristic treatment of the prophecy may be found in Kilber's *Analysis Biblica*, ed. II. vol. i. p. 478.

*g.* Finally, it must be observed that the Targum applies both the principal verse of the prophecy (vi. 2) and its parallel passage (Os. iii. 5) in a Messianic sense. Concerning this latter the Targum expressly says: "Afterward shall the children of Israel return, and seek the service of the Lord their God, and be obedient to Messiah the son of David, their king."

## OSEE V. 15-VI. 3.

I will go and return to my place,<sup>1</sup> until you are consumed and seek my face. In their affliction they will rise early to me.<sup>2</sup> Come and let us return to the Lord. For he hath taken us, and he will heal us; he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

<sup>1</sup> **I will go and return to my place.** *Explanations:* *a.* The metaphor of the preceding verse is continued. God has said: "I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda." Hence in the present passage God says that he will return to the lion's den, leaving his prey to enjoy its usual freedom (cf. Ps. Rufinus, Theodoret, Ribera, Sanchez, Mariana, Tirinus, Menochius, Trochon). But this explanation of the passage does not fit well into its context. *b.* The metaphor of the preceding verse is not continued, but the words apply directly to God himself. He had come forth as it were from his heavenly mansion as a mighty warrior to punish unfaithful Israel, and now he returns to his heavenly home, leaving the people without his divine succor, in order to see the effect of the punishment. According to this explanation the following words, "until you are consumed, and seek my face," become fully intelligible (cf. Jerome, Chaldee version, a Lapede, Calmet, Schegg, Keil, Scholz). The Hebrew text reads, "until you shall have paid the penalty of the guilt," instead of "until you are consumed."

<sup>2</sup> **They will rise early to me.** The prophet now describes the various steps of the nation's conversion: *a.* Affliction has brought them to their senses; *b.* they first conceive a desire to return to the Lord; *c.* they acknowledge in their affliction the hand of the Lord, and not a merely natural event; *d.* they see that the Lord alone can deliver them; *e.* they even state the time at which they expect God's help. As God had made his covenant with the children of Israel after they had prepared themselves for two days (Ex. xix. 10, 11, 15, 16), so do they expect the approach of the Lord on the third day. For on the third day the Lord had in the desert descended on Mount Sinai. *f.* The delivery itself is described under the figure of a new life to which they expect to be raised by God. *g.* The new life is then described more minutely: it consists in the knowledge of God and in obedience to his voice. "We shall know and we shall follow on . . ." *h.* Finally, the abundance of the divine blessings is described. It shall resemble the early and the latter rain, while it resembles the morning light. This last phrase gives expression to the beauty of the new state of the re-established theocracy; the early rain alludes to the rain that falls in November and December, which causes the seed to spring up; the latter rain is that which is due be-

## COROLLARY.

As the national restoration presupposes the redeeming merits of the Messiah and his restoration to life, so does the abundance of the happiness, found in the restored theocracy, imply the abundance of life found in the head of the theocracy, the risen Redeemer.

## Section IV. O Death, I Will Be Thy Death.

Os. xiii. 6-15a.

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**—We have seen in the Introduction to the preceding chapter the general character of Os. iv.-xiv. From xi. 12-xiv. the thought of Israel's sin again forces itself upon the prophet; they had fallen short of the example set them by their ancestors; in vain had Jehovah sought to reform them by his prophets; the more he warned and blessed them, the more persistently did they turn from him; the judgment, therefore, must take its course (xiii. 15 ff). Then follows an invitation to Israel to repent and renounce its besetting sins; with a description of the blessings that Jehovah will confer, in case Israel responds, the prophecy closes (ch. xiv.; cf. Driver, *Literature of the Old Testament*, p. 285).

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—The Messianic nature of the prophecy may be proved especially from the words of verse 14: "I will deliver them out of the hand of death, I will redeem them from death; O death, I will be thy death, O hell, I will be thy bite."

tween the middle of March and the middle of April, and which is needed to bring the crops to their maturity. The abundance of the harvest in a year in which the sun has had its full effect, and in which the rains have fallen in due season, prefigures the abundance of the life restored to the afflicted theocracy.

*Explanations:* *a.* The promise of redemption and liberation refers to the miraculous deliverance of Jerusalem from the forces of Sennacherib (Ps. Rufinus). This explanation cannot even claim the shadow of a probability, since the prophet addresses Israel, not Juda.

*b.* The words apply generally to the deliverance of Israel from Assyria (Theodore of Mopsuestia, Barhebræus). But this deliverance has been hardly so full and complete as the redemption implies which the prophet promises. Besides, there are other reasons that compel us not to limit the prediction to this merely temporal deliverance.

*c.* The prophecy is applied by St. Paul (I. Cor. xv. 54, 55) to the resurrection of the body: "And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory; O death, where is thy victory? O death, where is thy sting?" The same apostle (Heb. ii. 14) alludes to Osee's prophecy where he speaks of Christ's resurrection: "Therefore, because the children are partakers of flesh and blood, he also himself, in like manner, hath been partaker of the same; that through death he might destroy him who had the empire of death, that is to say the devil, and might deliver them who through the fear of death were all their lifetime subject to servitude." And since our own resurrection is nothing but the completion of Christ's resurrection from the dead, it follows that the Apostle understands the passage in both passages of Christ's rising from the dead taken in its full completion. (Cf. Comment. on passage, pp. 383 ff.)

*d.* It cannot be denied that the prophet must, at the same time, have predicted some special deliverance for the people of Israel; otherwise he would not have given them that consolation in their affliction and that support in their sufferings which we justly expect to find in his writings. Knabenbauer (in loc.) is, therefore, of opinion that the prophet announces rather the general tenor of divine providence with regard to the people of Israel than



any particular national blessing. Theodoret and Theophilus believe that the prophecy was fulfilled typically in the national restoration of the people of Israel, while its real fulfilment is found in the resurrection of Jesus Christ. A Lapide applies the passage to the resurrection of Jesus Christ, but in such a manner that it alludes at least to the delivery from the Babylonian captivity. Tirinus and St. Ephrem defend a similar opinion, and Theodoret and Theophylactus contend that even Ezechiel had foreshown the restoration of the nation in his prophecy concerning the resurrection of the dead.

*e.* Yalkut on Is. Par. 269 applies Os. xiii. 14 to the redemption by the Messiah of those in Israel who are in Gehinnom, whom he sets free; the term Sion is understood of Paradise. (Cf. Maas. de R. Joshua in Jellinek's *Beth ha-Midr.* ii. p. 50.)

#### OS. XIII. 6-15a.

According to their pastures <sup>1</sup> they were filled, and were made full; and they lifted up their heart, and have forgotten me. And I will be to them as a lioness, as a leopard in the way of the Assyrians. I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver, and I will devour them there as a lion, the beast of the field shall tear them. Destruction *is* thy own, O Israel; thy help is only in me. Where is thy king? <sup>2</sup> now especially let him save thee in all thy

<sup>1</sup> **According to their pastures.** The prophet first assigns the cause of Israel's pride: the people is sated with its rich pastures and has, therefore, forgotten God. Then he describes what the Lord in his turn will do against Israel: he will exert against the people the strength of the lion, the cruelty and swiftness of the leopard, the mercilessness of the bear robbed of her young ones, and in general the barbarity of the beast of the field. Israel's only help is in God, for in itself it bears only the seed of destruction.

<sup>2</sup> **Where is thy king?** The Lord alludes in this question to the demand of the people for a king (I. Kings viii. 4 f., 7). We must remember that the people had thus insisted on having a king like the other nations, because they expected that the king would fight their battles and assist them in their wars. The Lord had indeed acquiesced, but Israel's king has been given "in wrath" and has been taken away in indignation. All the people's sins are still alive in the

cities; and thy judges of whom thou saidst: Give me kings and princes. I will give thee a king in my wrath, and will take *him* away in my indignation. The iniquity of Ephraim is bound up, his sin is hidden. The sorrows of a woman in labor shall come upon him; he is an unwise son; for now he shall not stand in the breach of the children. I will deliver them<sup>a</sup> out of the hand of

memory of God; they are "bound up," as it were, in a sack and "hidden." But they will have to be atoned for by the guilty people. The punishment is here, as in so many other passages of the Old Testament, indicated by the sorrows of a woman in childbirth; her pains are sudden and most distressing. The affliction of the people shall be as sudden and distressing; "for now he shall not stand in the breach of the children." This last phrase may be understood in various ways, but it signifies, at any rate, that Ephraim shall perish. *a.* Some writers explain the passage according to the reading of the LXX., the Syriac, and the Vulgate version; the meaning then is that Ephraim shall not remain standing when the other children are perishing (in the ruin or the perdition of children). *b.* Other commentators adhere more faithfully to the Hebrew text, in which the figure of childbirth is continued: "for [it is] time, [and] he does not stand in the orifice of the womb." But this rendering again may be taken in two ways: *α.* It may apply to the mother whose time has come, but who has no strength to bring forth; Israel shall, therefore, die the sure and painful death resulting from such maternal weakness. *β.* Or the passage may apply to the child which does not appear in the opening of the womb at the proper time, and is therefore sure to perish. The context, which implies great suffering and agony, and the consistency of the figure render its application to the mother who dies in the throes of childbirth by far the more probable meaning.

<sup>3</sup> **I will deliver them.** This passage has given rise to a number of translations. We shall first give a brief verbal explanation, and then state the different ways in which the whole passage may be taken:

1. DIFFERENT MEANINGS OF WORDS.—*a.* The verb rendered "I will be" in the phrase "I will be thy death" corresponds to the Hebrew "ēhi," which means either "where" or "I will be," in either an absolute or a conditional sense. The LXX. and the Syriac version, Aquila, and many other interpreters have preferred the meaning "where;" but St. Jerome, Symmachus, and a number of others render "I will be." *b.* The expression rendered "thy death" may, according to the Hebrew text, have two meanings, for "debhareycha" may be the plural of either "debher" or "dabhar." *α.* If we take it as the plural of "dabhar" (word), the expression means "thy words," "thy cause," signifying probably the victory gained in a lawsuit. The LXX. interpreters, St. Jerome, the Targum, Rashi, and Kimchi have taken the word in this signification; also St. Paul's "O death, where is thy victory?" supposes this meaning of the Hebrew word "debhareycha." *β.* If we take "debhareycha" as the plural of "debher" (pestilence), then again "thy pestilences" and its parallel term "thy destruction" (thy bite)

death, I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite; comfort is hidden from my eyes, because he shall make a separation between brothers.

#### COROLLARY.

The contemporaries of the prophet could not understand the full import of the prediction, except in the general way that they would be saved in the end, after the greatest trials, and that God alone could be their Saviour.

may be explained so as to make "thy" the agent or the sufferer. According to the former view we may render "O death, where are thy pestilences?" according to the latter, "O death, I will be thy death."

2. DIFFERENT MEANINGS OF THE WHOLE PASSAGE.—*a.* The whole passage must be taken in the sense of a threat. It may be rendered thus: "From the grasp of death should I ransom them? from death redeem them? (that be far from me!). Where are thy pestilences, O death? (bring them forth against Ephraim). Where is thy bite, O hell? (let it now appear)." *Reasons* for this rendering: *α.* The Jewish commentators appear to agree in this explanation; *β.* the context demands this meaning. For we cannot suppose that the prophet suddenly passes from the hardest threats to the most consoling promises.

*b.* The whole passage must be taken in the sense of a promise. We may render it thus: "From the grasp of death I will ransom them (though now they fall under his power); from death I will redeem them; where shall be thy pestilences, O death? (or O death, I will be thy pestilences); where thy striking down, O hell? (or O hell, I will be thy striking down); repentance shall be hid from my eyes (i.e., after those days I will never repent of my saving them)." This last clause is, however, explained by a number of commentators as containing again a threat of punishment. They render: "Comfort is hidden from my eyes, because he shall make a separation between brothers" (i.e., he shall separate the ten tribes from the two). According to this last view it is the prophet who utters the complaint. *Reasons*: 1. The prophet Osee repeatedly passes from threats of punishment to the greatest promises without any express transition. 2. St. Paul (1. Cor. xv. 55; Heb. ii. 14) expressly shows that the words of the prophet are to be taken in this sense. For it can hardly be said that the words of the prophet will be fulfilled in the resurrection of the dead, if they contain not only nothing about such a resurrection, but pronounce rather a threat of hell and death domineering over those whom the prophet addresses. No doubt, St. Paul often uses Old Testament passages by way of accommodation; but in the present instance there can be no question of accommodation, if the prophetic words have a meaning directly opposite to that of the Apostle.

**Section V. I Know that My Redeemer Liveth.**

Job xix. 23-27.

## INTRODUCTION.

**1. CONNECTION OF THE PASSAGE WITH ITS CONTEXT.—**

The just man Job had by the permission of God and through the envy of Satan been despoiled of all his goods, and afflicted with an ulcer of the most malignant type from the crown of his head to the sole of his feet (ch. i., ii.). Job's cries for pity pass through three phases: he first curses the day of his birth (iii. 3-10); then he asks why he did not pass to the grave immediately after birth (vv. 11-19); in the third place he expresses his surprise at seeing the life of those prolonged who earnestly wish for death because of their countless miseries (20-26). This outburst of Job occasions the debate with his friends. The first cycle of speeches comprises ch. iv.-xiv. Eliphaz commences apologetically (ch. iv., v.), and Job shows that, however well meant, Eliphaz's words do not meet the sufferer's case (ch. vi., vii.). Bildad attacks Job's speech, which seems to impugn the discriminating character of the divine justice (ch. viii.), and Job replies to Bildad in ch. ix. and x. Zophar impeaches Job's innocence more emphatically than the other two friends had done (ch. xi.), and Job replies in ch. xii.-xiv. The friends have failed to console Job by dwelling upon the nature and attributes of God. Eliphaz's appeal to his universal goodness, Bildad's to his discriminating justice, Zophar's to his omniscient insight, have equally failed to dislodge Job from his position: he still maintains that his afflictions are unmerited.

The friends adopt now a different line of argument. Instead of insisting on the nature of God, they now turn to his government of men. Eliphaz begins the second cycle of speeches in ch. xv. Job answers in ch. xvi. and xvii.



Bildad is in no way moved by Job's piteous expression of his mental conflict; he shows himself rather offended by the hard words of Job against his friends, and he draws a vivid picture of the misery in life and the dishonor after death that are sure to befall the sinner (ch. xviii.). Job is acutely pained by his friends' cruel insinuation, and he breaks forth into a yet more agonizing and pathetic description of his sufferings, ending with a moving appeal to his friends for pity. Then suddenly illumined by a higher light, Job breaks forth into what is more a canticle of triumph than a prayer for delivery. And this is precisely the passage that we shall have to consider in the present chapter.

According to Prof. Bickell the poetic text of Job consists of stanzas, containing each two heptasyllabic verses.

**2. MESSIANIC CHARACTER OF THE PASSAGE.**—In order to investigate the Messianic nature of Job's words we shall first consider the nature of the *restoration* which he expects, and secondly the nature of the Redeemer through whose mediation he expects to obtain his restoration.

**A. Nature of the Restoration.**—*a.* The restoration which the patriarch expects is not a mere recovery of his health of body, as St. Chrysostom and others appear to believe.

1. It is true that the restoration of the sufferer must be such as to convince his unpitying friends of his innocence in the sight of God; and God, on his part, must be expected to restore to full health the sufferer whom he has afflicted with sickness for the mere sake of trying him. These reasons are confirmed by the circumstance that Job must have predicted that restoration and that vision of God which he actually obtained; now in xlii. 5, 7-16 the holy sufferer is restored to health, and he sees God in a sensible manner. Again the whole drift of the speeches urges us to understand Job's restoration as applying only to the health of his body: if his friends believed in a future state of retribution, their arguments against the sufferer were worthless even from their own point of view;



and if the friends did not believe in a future life, Job's arguments implying such a state were not convincing. It is, besides, improbable that at such an early age the Gentiles around Job had such a definite idea of a future retribution.

2. In reply to all this we may  $\alpha$ . appeal to the many passages of the Book of Job in which the sufferer himself does not expect his restoration to health in this life. Such are vi. 8, 11; vii. 2, 16 f.; xiii. 15; xiv. 13; x. 20-22. Hence his restoration to health was not only not certain to the mind of the patriarch, but it was not even probable.  $\beta$ . As to the fact that Job was really restored to health in the end, this clearly happened against the expectation of all (xlii. 7-10). The patriarch himself expected to die of his sickness, even after he had uttered the prophecy now under consideration (xxx. 23).  $\gamma$ . Besides, if his restoration to health proved effectively that he was innocent, his glorious resurrection will show this much more clearly;  $\delta$ . and the restoration of his bodily health could after all be only an accidental reward of the sufferer's patience. The substance of the reward must consist in the resurrection and the beatific vision it implies.  $\epsilon$ . As to the fact that in xlii. 5 Job professes to see God with the eye of his body, it must be remembered that his suffering continued even then, and that he saw God not as his redeemer, but as his judge. This cannot, therefore, be the vision to which the patriarch looks forward in the prophecy.  $\zeta$ . Nor can it be said that the point of the argument would have been lost, had Job referred to his future resurrection; it suffices that Job's hopes were futile according to the views of his friends, who expected to see God's justice fully exercised in this life.  $\eta$ . The circumstance that the friends nowhere refute this hope of the patriarch cannot surprise us, since they do not give any direct answer to Job's arguments.  $\theta$ . Since the Egyptian monuments and the records of the Old Testament testify that both the Egyptians and the Hebrews had, at a very early age, a

sufficiently clear knowledge of future retribution (Gen. xv. 15; IV. Kings xxii. 18; Job ii. 17-19; xvii. 16; vi. 8-10; xxvii. 8; xiii. 15; xiv. 13-15), Job's enlightenment on this point is not at all surprising. *z.* If those who refer the prophecy to Job's restoration to health insist that, if he had looked forward to a resurrection, he would have referred to it more frequently in the course of the Book; we reply in the same manner, that if Job in the prophecy now in question had predicted his bodily restoration to health, he would have referred to it more frequently during the course of his argument, whereas he expresses in several passages the opposite conviction.

*b.* Omitting the view that the restoration predicted by the patriarch is his return to honor and fame among his fellow-men as purely conjectural and unsatisfactory, we maintain that the restoration expected by the patriarch is not even the spiritual vision of God the just rewarder of all patient suffering. This we maintain against Ewald, Dillmann, etc.

1. The following considerations seem at first sight to favor Ewald's opinion: The real and substantial reward of Job's sufferings consists in the beatific vision; hence he must have referred to it in his prophecy. Again, the commentary shows that Job expected to see God "without his flesh," "after the period of his skin," i.e., after this life; and the phrase "my eyes shall behold" is often used of purely intellectual vision where it is applied to God. The great emphasis, too, which Job gives to his prediction suggests that he must refer to the beatific joys of heaven.

2. But though the expression "my eyes" may be taken metaphorically, still in the context everything demands the literal meaning of the phrase; for the metaphorical signification destroys the meaning of the clauses "I shall rise out of the earth" or "he [the redeemer] shall stand upon the dust" (cf. the comment.). Again, the metaphorical explanation does not sufficiently account for the words, "I shall be clothed again with my skin."

c. The restoration predicted by Job refers to the public vindication of his innocence on the day of the last judgment and of the general resurrection of the dead. This opinion is commonly held by Catholic interpreters (Patrizi, Le Hir, Pineda, Vavassor), and is founded on the authority of a number of Fathers (Clement, Origen, Cyril, Ambrose, Epiphanius, Jerome; cf. Corluy, *Spicil.* I. p. 290).

1. This explanation elucidates the whole context, and fully agrees with its setting in the argument of the patriarch.  $\alpha$ . The 29th verse of the chapter (xix.) demands this explanation, for it supposes the exercise of a peculiarly divine judgment: "and know ye that there is a judgment."  $\beta$ . Patrizi shows that in xiv. 14, 15 also the patriarch refers to the resurrection, so that his appeal to the same event in the present prophecy is not surprising.  $\gamma$ . These arguments are still more confirmed by a comparison with the Egyptian monuments (Ancessi, *Job et l'Égypte*, pp. 119–155): "that glorious spirit itself sees [God] from its flesh;" and again, "he sees with his eyes, he hears with his ears the truth, the truth" (Todtenbuch, 149, 24; 133, 8).  $\delta$ . We have already referred to the testimony of several Fathers; if St. Chrysostom (Ep. ii. ad Olympiad, 8) expresses a different opinion, his authority has to yield to that of the Latin Fathers. However, it is not at all certain that St. Chrysostom's passage must be rendered: "But he [Job] being a just man, and understanding nothing of the resurrection;" the Greek word *σάφες*, omitted in this rendering, may be taken as qualifying Job's knowledge of the resurrection, so that we may render: "but he [Job] being a just man, and knowing nothing certain about the resurrection."  $\epsilon$ . The LXX. version, too, well agrees with the reference of the passage to the resurrection: "For I know that he is eternal who shall free me in order to restore my skin which suffers this."  $\zeta$ . The Targum does not oppose the reference of the prophecy to the resurrection, for it reads: "but I know that my redeemer liveth, and that after this my redemption shall rise on the dust;

and after my skin hath healed, this shall come to pass; and out of my flesh shall I see my God." *η*. As to the philological considerations, a number of authors (Schultens, Schlottmann, etc.) freely grant that they do not oppose our explanation.

2. *Exceptions*: *α*. The Jewish commentators admit the fact of a future resurrection, and still they do not refer to it the prophecy now under discussion. But it is well known that these do not reach beyond the 11th century; since at that period Christian interpreters explained the prophecy of the resurrection, the Rabbinic writers had good reason for abstaining from a similar exposition of the passage.

*β*. Many Fathers might well have used the passage as an argument for a future resurrection, and still they have not done so (Justin, Athenagoras, Tertullian, Irenæus, Theophilus, Tatian, Didymus, Isidore of Pelusium, Theodoret, John Damascene). But some of these Fathers wrote against Gentiles, and could not, therefore, appeal to the passage; others abstained from using the prophecy in their argumentation on account of its obscurity in the Alexandrian and the Itala versions. Tertullian, e.g., assigns the obscurity of the prophecies as the reason for his not appealing to them in behalf of a future resurrection (De Resurrect. 22).

*γ*. In the third place, it is objected that the hope of a future life is repeatedly denied in the Book of Job and that, therefore, the prophecy of the patriarch cannot refer to a future resurrection (Job vii. 8, 9, 21; xiv. 10, 11, 14; xvi. 23). But all the alleged passages merely assert that there is no hope of ever returning to our temporal life. The spiritual life is not at all considered in them.

*B. Nature of the Redeemer.*—Having thus far proved that the restoration predicted by Job is no other than the resurrection of the dead, we must now briefly consider the nature of the *redeemer* through whose intervention the patriarch expects this restoration.

*α.* The expected redeemer is God acting as judge on occasion of the general resurrection of the dead. Several reasons seem at first to support this explanation of the redeemer. *α.* This final judgment satisfies all the requisite conditions of Job's vindication as described in the inspired record. *β.* At the time of Job the Messianic idea was not yet sufficiently evolved to allow the recognition of an incarnate God-man as the Messianic redeemer. *γ.* The patriarchs conceived the Messianic redemption as a general blessing which would come upon all nations from the seed of the chosen nation.

*δ.* The redeemer is the God incarnate, the Messianic God-man. *α.* This may be inferred in the first place from the office which is ascribed to the redeemer. According to the Hebrew text it is the office of the "Avenger" or "Goel," and we have seen that this is peculiarly Messianic (cf. Is. xlv. 23; lii. 9; xlviii. 20; xlix. 7; lix. 20). If Job did not yet conceive the Messiah as the Avenger in the technical sense of the word, the expression requires at least a redeemer who belongs in some way to the patriarch's own flesh and blood; for the term Avenger implies, at the least, blood-relationship. Moreover, the ancient Egyptians conceived their redeemer as a god incarnate, who had been killed unjustly and raised from the dead. And finally, the fulfilment suggests that Job's expected redeemer must be the Messiah, because it is Jesus Christ who will exercise the universal judgment (John v. 22, 27), and who is said to be the beginning and the end, the first and the last, and to possess the keys of death and hell (Apoc. xxii. 13; i. 18). Now the commentary on the words "and in the last day I shall rise out of the earth" shows that these are precisely the characteristics of the expected redeemer announced by the patriarch.

*β.* It may finally be asked whether Job expects his salvation from the Messiah as judge, or from the Messiah as risen from the dead.

(1) Many contend that Job says nothing about the resur-



rection of Christ from the dead, but that he merely represents his redeemer as the Goel standing upon the dust. The context appears to favor this view, because, far from representing the redeemer as having died and risen from the dead (I. Cor. xv. 23), it speaks of him as living and standing at the last upon the dust. This is the opinion of Knabenbauer (in loc.), Corluy (Spicil. i. 295), Patrizi, and other writers of the greatest authority.

(2) Pineda, Sanchez, Malvenda, and others are of opinion that the holy patriarch predicts Christ's resurrection from the dead. This view is based on the words "he shall rise [or stand] upon the dust" and, at the same time, it is implied in the fact of Job's own resurrection, which really presupposes the resurrection of the redeemer.

(3) Still, it must not be supposed that Job himself perceived all that is either explicitly or implicitly contained in his prophecy. The expressions of the prediction are so vague that without a further revelation, such as we possess in the New Testament, no one could have fully comprehended its meaning. It is not at all probable that Job had such a private revelation, unless we either grant him a greater insight into the Messianic dispensation than has been granted to the Saints of the Jewish community, or admit that all these Saints had private revelations concerning the future Messiah analogous to those vouchsafed to Job. On the other hand, it is equally certain that the Holy Ghost intended to reveal in Job's prophecy all the Messianic mysteries we have enumerated. For the expressions used by the prophet vaguely indicate them, and the Holy Ghost clearly foreknew them in their diverse causal connections.

#### JOB XIX. 23-27.

Who will grant me <sup>1</sup> that my words may be written ?

Who will grant me that they may be marked down in a book

<sup>1</sup> **Who will grant me.** Omitting the various questions connected with this passage which do not affect the prophetic import of the predic-

With an iron pen, and in a plate of lead,  
 Or else be graven with an instrument in flint-stone ?  
 For I know that my Redeemer liveth,<sup>2</sup>  
 And in the last day I shall rise out of the earth ;

tion (cf. Knabenb. in loc. ; Corluy, *Spicil.* I. 279), we give merely its literal translation from the Hebrew text : "O that my words were now written ! O that they were printed in a book ! that they were graven with an iron pen and lead [more probably on lead] in the rock for ever !" Job wishes his prophecy to be preserved in an indelible inscription, like a king who records facts of permanent import, and registers decrees that may not be changed. The antiquity of such inscriptions is no longer a matter of doubt (cf. Chabas, "*Voyage d'un Égyptien*," p. 345). We must notice the gradation in the passage : first the patriarch desires that his words be *written*, then that they be *printed in a book*, i.e., that they may be preserved as other public documents are preserved ; in the third place, the holy patriarch wishes that his words be *graven on rock*, so that they can be exposed to public view as other inscriptions are set up in public places. The speaker mentions both lead and iron as serving in the process of engraving, probably because the figures graven out with iron instruments were filled up with lead so as to make the letters more conspicuous. It is not at all improbable that this rock-inscription was intended by the speaker to serve as his epitaph. The contents of the inscription—for we do not believe that Job wished his whole discourse to be inscribed in this manner—agree well with this view. The Egyptian monuments furnish us similar epitaphs (cf. Annessi, *Job et l'Égypte*, passim, and especially pp. 119–155).

<sup>2</sup> **For I know that my redeemer liveth.** The literal rendering of the Hebrew text reads thus : "But I know [that] my redeemer is alive, and [that] he shall stand upon the dust at the last." α. The word "redeemer" corresponds to the Hebrew word *goel* or avenger. β. The word "achäron," which we have rendered adverbially "at the last," is taken substantively by a number of interpreters who follow Ewald and Hirzel in this explanation. They render "a survivor" (ein Nachmann), so as to obtain parallelism between "achäron" and "goel." But the more common usage requires the adverbial meaning (cf. Is. xxx. 8 ; xlv. 6 ; xlviii. 12). γ. What is rendered in the Vulgate "out of the earth" is variously translated by different commentators, according to the different meaning they give to the preposition : some translate "against the dust," others (Schultens, Patrizi) "beside the dust," others again prefer the more obvious meaning "upon the dust." δ. And since the first person "I shall rise" has no extant proof of antiquity in its favor—why St. Jerome should have adopted the first person is still a mystery—we may proceed to give the various explanations of the clause, "he shall rise [or stand] upon the dust."

α. He shall stand upon the dust of my body, i.e., upon the dust into which my body shall be resolved after my death. α. This is the opinion of Patrizi, and the LXX. appear to have adhered to the same view. β. The remains of the body are called dust in several other passages of the Old Testament: Gen. iii. 19 ; Ps. xxii. 16 ; civ. 29 ; Job

And I shall be clothed <sup>3</sup> again with my skin,

x. 9. *γ*. The meaning of the whole passage appears to fit well into the context. *δ*. The goel or the avenger shall stand upon Job's dust in order to resuscitate it and to restore the sufferer to his good name.

*b*. Others (Vavassor, Delitzsch, Stickel, Renan, etc.) understand the expression "upon the dust" as equivalent to "upon the earth." *α*. Job repeatedly calls the earth "dust" (v. 6; vii. 5; viii. 19; xxviii. 2). *β*. And since he had already professed his trust in his avenger or witness "in heaven" (xvi. 19, 20), his present profession of trust in the avenger "on earth" fully agrees with his whole line of argument. *γ*. But this explanation is too cold for the highly poetic context of the prophecy, and its imagery is too commonplace.

*c*. The writer refers to the dust of the grave by the expression "upon the dust." It is not merely the grave of the sufferer himself, but of all the dead, that the writer mentions in his prophecy. The goel shall stand upon the dust of them all, and avenge their wrongs as well as punish their offences. The reasons for this view may be reduced to the following: *α*. Job repeatedly calls the grave "dust" (xvii. 16; xx. 11; xxi. 26; vii. 21). *β*. The explanation agrees well with the solemnity of the whole passage, which requires an extraordinarily solemn act of restoration to life and of judgment; *γ*. and finally, the goel may thus be truly said to stand upon the dust "at the last," when all men shall have been overcome by the power of death.

<sup>3</sup> **And I shall be clothed again with my skin.** The literal meaning of this passage probably reads: "And afterwards this shall be surrounded with my skin, and from out my flesh I shall see God." But some of the words occurring in the verse have several different meanings.

*a*. The word "achar," rendered "afterwards," may be either a preposition or an adverb. *α*. Taken as an adverb, it means "afterwards" (Gen. xxiv. 55; xxxiii. 7; Ex. v. 1; Num. xii. 14; vi. 19; Job xviii. 2; Lev. xiv. 43; Jer. xl. 1); but it always immediately follows the word to which it refers, though Gesenius is of a different opinion (Thes. v. achar). *β*. Taken as a preposition, the word "achar" means "after;" but this again may have either a temporal or a local meaning.

1. Most interpreters seem to adhere to the opinion that the word in the present passage is a preposition, and has a temporal meaning. For they understand the phrase "after my skin" as meaning "after the time during which I have been clothed with my skin." We may urge against this view the fact that in its temporal meaning the preposition "after" commonly precedes a noun which in itself implies the idea of duration, as "after the feast," etc. But one could hardly say "after my eyes," etc., understanding "after the time during which I have enjoyed the privilege of my eyesight."

2. Hence it is that others prefer the local meaning of the preposition "after." This signification of the word is not uncommon, as appears from Gen. xxii. 13; Ex. iii. 1; Cant. ii. 9, etc. The clause reads then: "what is under my skin [literally, what is after my

And in my flesh I shall see my God.

skin, i.e., under the corrupted surface of my body] shall be clothed with this . . ." Job xix. 20 presents a similar figure.

b. The verb rendered "shall be clothed" corresponds to the Hebrew "niqq<sup>ph</sup>u." Now this form is the third person plural of either Niphal or Piel. *α*. Most commentators contend that the verb is the Piel form, the singular of which occurs, according to them, in Is. x. 34; but if the vowels of the word be considered (niqqaph), it is the perfect Niphal, not Piel. *β*. Nor does the meaning of the verb necessitate the Piel form. For in Hiphil the word signifies "to go around in a circle," "to surround" (Job xix. 6; i. 5; II. Par. xxiii. 7; Jos. vi. 3, etc.), and in Qal it has nearly the same meaning (Is. xxix. 1). The derivative noun means a girdle or a cincture. The Niphal, representing the passive of the foregoing forms, must then be rendered "they shall be surrounded," or "they shall be driven about in a circle." *γ*. This meaning sufficiently agrees with Is. x. 23, and *δ*. it is supposed in the translation of St. Jerome; Patrizi, Le Hir, the Arabic and the Syriac versions adopt it, and *ε*. the circumstance that the corresponding Arabic and Aramaic terms have the meaning "to break the head," "to strike," cannot change the fact that the Hebrew word really means "to surround."

c. There is in the Hebrew text a demonstrative pronoun signifying "this," which has in the Vulgate translation no proper equivalent. It is of the feminine gender, so that it cannot be referred to the noun, "my skin." *Explanations*: 1. The pronoun must be taken as an elliptical form of speech, signifying, "this shall come to pass." Several commentators have adopted this view from the Targum. 2. Others believe that the pronoun is to be explained adverbially, meaning "in this way." This rendering is justly rejected by Patrizi as having no foundation in antiquity. 3. There are other interpreters who take the verb in its transitive meaning, and the subject in an indefinite number. The demonstrative "this" is then taken as being in apposition to the object of the verb. Hence we have the renderings: "and after they have destroyed this my skin" (Sanctes, Vatable); or, "and after [the period of] my skin [my life] which they have destroyed, this here [I mean]" (Hirzel, Hitzig, Delitzsch, Renan, etc.); or, again, "after my skin [body], this here, shall have been consumed" (Gesenius).

d. The phrase "in my flesh" reads more literally "from my flesh." The Hebrew preposition "from" may have a double meaning. 1. It may imply the idea of proceeding from something, going forth from it (cf. Cant. ii. 9). According to this view the Vulgate gives the sense of the phrase with sufficient accuracy. 2. The preposition may involve the idea of privation, meaning "without," and as such it may be explained as being used either elliptically (I. Kings xv. 23; Jer. xlvi. 2; Is. lii. 14; Job xxxiv. 30, etc.), or without any ellipsis (Gen. xxvii. 39; Num. xv. 24; Prov. xx. 3; Job xi. 15; xxi. 9). The authors who adhere to this interpretation render the passage "and without my flesh shall I see God." But the parallel expression "and my eyes shall behold" does not permit us to limit Job's vision of God to a merely mental seeing.



Whom I myself shall see,<sup>4</sup>  
 And my eyes shall behold, and not another.  
 This my hope is laid up in my bosom.

#### COROLLARIES.

1. It follows from what has been said that Job expected not a mere restoration of the health of his body, nor of his honor and good name, but a restoration in the future life, based on the vision of God.

2. The vision of God expected by the holy patriarch is not purely mental, but manifest to the bodily eye.

3. The vision will take place most probably after Job's Avenger shall have judged all the dead, restored to life.

4. Job's Avenger will not be merely a divine judge, but he will be related to Job by blood, and of such a nature that he can be seen with the eye of the body; hence he will be God incarnate.

5. Though Job's prophecy does not explicitly state either the mystery of the Incarnation or that of the Resurrection of Christ, the term of the patriarch's prophetic vision presupposes both these mysteries not only in the order of time, but also in the order of causation. Both mysteries are, therefore, *implicitly* foretold in Job's prophecy. And since the Holy Ghost foreknew the causal and temporal connection of events, it follows that he really predicted both the Incarnation of the Word and Christ's Resurrection when he inspired the prophecy of the great sufferer of the Old Testament.

<sup>4</sup> **Whom I myself shall see.** In Hebrew the phrase signifies rather "whom I shall see for me," i.e., whom I shall behold propitious to me. The clause "and not another" is sometimes explained as meaning "and not as an enemy;" the whole passage means "whom I shall see [as a friend] unto me, and not as an enemy." But the contrast appears to be intended between "I" and "another."



## CHAPTER II.

## TYPES OF THE RESURRECTION.

## Section I. Jonas in the Belly of the Fish.

Jon. ii.

## INTRODUCTION.

**1. TIME AND OCCASION OF THE OCCURRENCE.**—Jonas was the son of Amathi, as we learn from IV. Kings xiv. 25, and a native of Geth Opher, in the tribe of Zabulon (Jos. xix. 13). He lived in the time of Jeroboam II. and predicted to that monarch the successful issue of his struggle with the Syrians, which ended with the restoration of the territory of Israel to its ancient limits. These prophecies must have been delivered in the early part of Jeroboam II.'s long reign. Had they been preserved, their comparison with the predictions of Amos would have proved an interesting study; for the latter were uttered towards the end of the same reign, and announced how Jeroboam's successes would ere long be fatally undone (Am. vi. 14). The Book of Jonas, however, unlike the books of most prophets, is almost entirely narrative, being a description of a particular incident in the prophet's life. The story is too well known to need a detailed repetition. Jonas is commanded to preach the Lord's avenging punishment in the great city of Babylon, and he seeks to evade the order. He takes ship at Joppa with the view of sailing to Tharsis, which some identify with Tharsus in Cilicia, others with Tartessus in Spain. A violent storm overtakes the ship. The sailors, deeming that one of those on board is the

cause of the tempest, cast lots to discover who it is. The lot falls on Jonas, who consents to be thrown into the sea. He is swallowed up by a great fish, which after three days casts him forth uninjured.

**2. MESSIANIC CHARACTER OF THE OCCURRENCE.** — To show the typical nature of the prophet's dwelling in the belly of the fish we may appeal to the gospel of St. Matthew (xii. 40): "For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." It must be noted here that these are the words of Jesus Christ himself, and that he speaks them to the Pharisees who ask for a sign. "And a sign shall not be given it [the evil and adulterous generation], but the sign of Jonas the prophet." The miraculous occurrence is, therefore, not a mere comparison with, or a mere accommodation to, Christ's burial and resurrection, but it is the sign given to the enemies of God, even as the resurrection is the sign given to the enemies of Christ.

## JON. II.

Now the Lord prepared a great fish<sup>1</sup> to swallow up Jonas; and

<sup>1</sup> Now the Lord prepared a great fish. *Opinions*: 1. Chapter ii. is a mere dream or a vision. 2. It is an allegory by means of which certain doctrines are inculcated concerning God's providence, the prophetic office, and the menacing prophecies. 3. It is an historical allegory giving by way of metonymy the history of Manasses and of Josias. 4. The chapter contains a myth adopted by the Jews from the Greeks. It is nothing but the story of Hercules freeing Hesion, the daughter of Laomedon, from the sea-monster, or it is the story of Perseus freeing Andromeda from death near Joppe, where she had been exposed to the monster. 5. Other writers are willing to recognize in the story a kernel of historic truth, but they eliminate all that has the least trace of the miraculous in it. 6. Against all these opinions the historical character of the narrative may be proved: *a.* from the circumstance that the narrative of the Book of Jonas resembles in its tone the history of Elias and Eliseus told in the inspired writing; *b.* from the words of Christ (Matt. xii. 40; xvi. 4; Luke xi. 29), which undoubtedly imply the historical truthfulness of the Book of Jonas. We may also adduce as proof for the same truth the fact that the history of Jonas is mentioned in Tob. xiv. 6.

The question whether Jonas himself composed the book or whether

Jonas was in the belly of the fish three days and three nights.<sup>2</sup>

we must admit another author for the same is of less importance for its exegesis, though it is most interesting from an historical and Biblical point of view.

But there is a third question connected with this passage which is so often discussed that it cannot be omitted here. It concerns the particular species of fish that was chosen as the instrument of Divine Providence for the delivery of the prophet from death in the waters of the sea.

*Opinions:* 1. The LXX. version and Matt. xii. 40 name the fish *κῆτος*, and there is no doubt that if Jesus Christ spoke Greek to the Pharisees he quoted the LXX. rendering literally. But even this circumstance does not aid us much, since the term *κῆτος* has a most comprehensive meaning. Originally, as used by Homer, the word signified all the larger creatures of the sea, but in later times only whales, sharks, and large thunnies (cf. Liddell and Scott, Lexicon).

2. It is true that the Greenland whale has so small a throat that he cannot swallow a man. But this is not true of all kinds of whales: *a.* Mr. T. Beale (Observations on the Natural History of the Spermaceti Whale, 1839, p. 294) says of the spermaceti whale: "The throat is capacious enough to give passage to the body of a man, presenting a strong contrast to the contracted gullet of the Greenland whale." *b.* But it is not necessary to believe that the animal mentioned in the history of Jonas is a whale. Dr. Pusey (Minor Prophets, Introduction to Jonah, pp. 257, 258) shows that there are certain sharks, "*Carcharidæ*," in the Mediterranean which are capable of swallowing a man entire and of rendering him up again entire. *c.* In the third place, there is a rorqual, common in the Mediterranean, named by Cuvier "*Rorqualus Mediterraniensis*," which deserves attention in connection with the history of Jonas. Its very name, "rorqual," Norwegian in etymology, owes its origin to the fact that the fish possesses a "number of longitudinal folds, nearly parallel, which commence under the lower lip, occupying the space between the two branches of the jaw, pass down the throat, covering the whole extent of the chest from one fin to the other, and terminate far down the abdomen." Whatever may be the opinion of scientists about the aperture of the rorqual's throat, the existence of its plical apparatus suggests the hypothesis that it may have been in the folds of a rorqual's mouth, which in the case of a fish seventy-five feet long would be a cavity of between fifteen and twenty feet in length, that the prophet Jonas was embedded, being there both miraculously detained and miraculously preserved in life. This view is preferred by a number of recent commentators, because it seems to require less of a miracle than the hypothesis that the prophet should have been preserved intact in the powerful digestive organ of a whale. For it is well known that, though nothing is impossible to God, still he usually employs natural causes and means as far as they will carry out his designs.

<sup>2</sup> **Three days and three nights.** It is not necessary to believe that the prophet speaks here of a space of seventy-two hours in the literal meaning of the word. There are a number of Scripture passages

And Jonas prayed<sup>3</sup> to the Lord his God out of the fish's belly.

And he said :

I cried out of my affliction<sup>4</sup> to the Lord, and he heard me ;

I cried out of the belly of hell, and thou hast heard my voice.

And thou hast cast me forth into the deep in the heart of the sea,  
and a flood hath compassed me,

which show us that even parts of the day and the night were reckoned by the Hebrews as constituting a space of twenty-four hours (cf. Matt. xii. 40 ; Esther iv. 16, as compared with v. 1 ; Tob. iii. 10, 12 ; I. Kings xxx. 12, 13 ; xx. 5, 12, 18, 19, 34). We may compare with this usage the German phrase "eight days" (acht Tage), meaning seven days ; the French "quinze jours," signifying fourteen days ; the old Roman manner of computing the days of the month, which disagrees with the mathematical calculation by one day in the case of the Ides and the Nones, by two days in the case of the Calends. All this shows that we must explain the phrases relating to time not according to their strict literal meaning, but according to usage.

<sup>3</sup> **And Jonas prayed.** Sanchez is of opinion that the prayer of Jonas is nothing but the history of what he actually suffered from the time he was thrown overboard till he was swallowed by the fish, and during his stay in the whale's belly. But this opinion does not agree with the express statement of the inspired text. We need not, however, assume that the prophet remained sensible throughout the time of his stay in the belly of the fish. At first he may have experienced the sensation of a drowning person ; the extreme tension of such a person's mind makes it capable of passing with an amazing rapidity through a vast succession of thoughts and feelings, many of which are afterwards remembered. It may be also assumed that the prophet was not waked up from his sleep till towards the end of the three days, or perhaps even at the moment of being thrown on the dry land. This supposition allows sufficient time for the prayer which he uttered in the depth of his distress.

<sup>4</sup> **I cried out of my affliction.** The prayer uttered by the prophet contains a series of allusions to the psalms ascribed to David and to the sons of Core : Pss. xvii. 7 ; cxix. 1 ; xli. 8 ; xxx. 7, 8 ; v. 8 ; xvii. 5 ; lxviii. 2 ; xxix. 4 ; cxli. 4 ; cxlii. 4 ; lxxxvii. 3. We can hardly doubt that Jonas was familiar with the psalms employed in the temple service of his day, and on the other hand we all know that in distress we commonly have recourse to formulas of prayer that are well known to us. If we analyse the prayer itself, we find that it agrees accurately with the condition of the prophet. Two sentiments especially fill the heart and the mind of the sufferer : the horror of his dwelling-place, and the desire and hope of delivery. In the beginning of the prayer he states both sentiments expressly : "I cried out of my affliction," "I cried out of the belly of hell ;" "and he heard me," "and thou hast heard my voice." Then the prophet evolves both his sentiments at greater length, so as to repeat twice the statement of his danger and the hope of delivery. Finally, he closes with an act of praise and thanksgiving.



All thy billows and thy waves have passed over me.  
 And I said : I am cast away out of the sight of thy eyes,  
 But yet I shall see thy holy temple again.  
 The waters compassed me about even to the soul,  
 The deep hath closed me round about, the sea hath covered my  
 head.  
 I went down to the lowest parts of the mountains, the bars of the  
 earth have shut me up for ever,  
 And thou wilt bring up my life from corruption, O Lord my God.  
 When my soul was in distress within me, I remembered the Lord,  
 That my prayer may come to thee, unto thy holy temple.  
 They that in vain observe vanities, forsake their own mercy,  
 But I with the voice of praise will sacrifice to thee,  
 I will pay whatsoever I have vowed for *my* salvation to the Lord.  
 And the Lord spoke to the fish,<sup>5</sup> and it vomited out Jonas upon  
 the dry land.

#### COROLLARIES.

1. We may note the similarity between Christ and Jonas in the following particulars : Jonas is thrown overboard by the sailors in order to obtain for them safety from imminent death in the waves ; Christ is put to death by his own nation in order to secure peace for them with the existing authorities, but in reality in order to obtain salvation for the whole human race. Jonas is miraculously kept alive in the belly of the fish, and Christ's body in the grave is kept from corruption and sustained in the hypostatic

<sup>5</sup> And the Lord spoke to the fish. The expression denotes God's immediate intervention, and also the anthropomorphic way in which the Lord is conceived to have dealt even with the brute creation. As the ship in which Jonas had sailed from the coast of Joppe was not very distant from the land, there is hardly reason to suppose that the prophet was thrown ashore outside Palestine. To convey Jonas through the Propontis to the coast of the Euxine Sea, as Josephus relates (Antiq. IX. x. 2), the length of time here mentioned would have hardly sufficed. If it be observed that the fish did not need three days and three nights to return to the Palestinian shore, we may reply that this space of time was chosen by Divine Providence for the purpose of more completely typifying Christ's imprisonment in "the belly of hell," or limbo.



union with the second person of the Holy Trinity. Jonas is thrown up by the sea-monster on the third day, and Christ rises on the third day from the dead. Jonas is preserved from death in order to bring salvation to the Ninivites, and Christ is raised from the dead in order to be the salvation of the world at large.

2. The symbolic use of the story of Jonas in the inscriptions of the catacombs is too well known to need a lengthy development; but it may be noted that these representations serve not only to recall the fact of Christ's resurrection, but they prefigure also our own future rising from the grave.

## Section II. The First-fruits of the Harvest.

Lev. xxiii. 9-14.

### INTRODUCTION.

1. **NATURE OF THE FIRST-FRUIITS.**—The offering of the first-fruits belonged to the class of religious and charitable contributions. Two of these first-fruit offerings were public and national: the first "omer" on the second day of the Passover, and the wave-loaves at Pentecost. The other two kinds of first-fruits, or "Reshith," were offered on the part of each family and of every individual who had a possession in Israel, according to the divine directions in Ex. xxii. 29; xxiii. 19; xxxiv. 26; Num. xv. 20, 21; xviii. 12, 13; Deut. xviii. 4, and Deut. xxvi. 2-11, where the ceremonial to be observed in the sanctuary is also described. Authorities distinguish between the Bicurim, or first-fruits offered in their natural state, and the Terumoth, brought, not as raw products, but in a prepared state, as flour, oil, wine, etc. The distinction is convenient, but not strictly correct, since the Terumoth also include vegetables and garden produce. Still less correct is the statement of several modern writers that the Greek term "Protogennemata"

corresponds to Biccurim and "Aparchai" to Terumoth, an assertion not even supported by the use of these words in the version of the Septuagint, though it is deeply tinged with traditionalism.

If we adopt the distinction between Biccurim and Terumoth, for convenience' sake, we find that the former were only to be offered while there was a national sanctuary. Similarly, they must be the produce of the Holy Land itself, which included the ancient territories of Og and Sihon and the part of Syria subdued by David. The Terumoth, on the contrary, were obligatory also on the Jews in Egypt, Babylon, Ammon, and Moab. The Biccurim were offered in the temple, and belonged to the priesthood there officiating at the time of the sacrifice, while the Terumoth might be given to any priest in any part of the land. The Mishna holds that, according to Deut. viii. 8, only the following seven were to be regarded as the produce of the Holy Land, and that from them alone Biccurim were due: wheat, barley, grapes, figs, pomegranates, olives, and dates. The honey of Deut. viii. 8 must be referred to the product of the date-palm. The figs and grapes might be offered in a dried state if they could not be presented fresh on account of the distance of the offerer from Jerusalem. The amount of the Biccurim was not fixed in the law; but according to the Rabbis one sixtieth was to be considered as the minimum (cf. Edersheim, *The Temple, its Ministry and Services*, pp. 331 f.).

**2. MESSIANIC CHARACTER OF THE FIRST-FRUIITS OF THE HARVEST.**—The Apostle insists repeatedly on the fact that Christ is the first-fruit. In I. Cor. xv. 20 he says: "But now Christ is risen from the dead, the first-fruit of them that sleep." And a few lines below the Apostle continues (v. 23): "But every one in his own order, the first-fruits Christ, then they that are of Christ, who have believed in his coming." A similar allusion we meet in Rom. xi. 16: "For if the first-fruit be holy, so is the lump also; and if the root be holy, so are the branches."

## LEV. XXIII. 9-14.

And the Lord spoke to Moses, saying : Speak to the children of Israel, and thou shalt say to them : When you shall have entered<sup>1</sup> into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears,<sup>2</sup> the first-fruits of your harvests, to the priest, who shall lift up<sup>3</sup> the sheaf before the Lord, the

<sup>1</sup> When you shall have entered. The whole passage contains a distinct command regarding the religious services immediately connected with the grain harvest, given by anticipation for the time when the people were to possess the Promised Land. This is the only place in which the offering of the first sheaf is mentioned ; but in Jos. v. 11 there is a reference to the prohibition connected with it.

<sup>2</sup> Sheaves of ears. The Hebrew text reads : " the omer of the first-fruits." The word " omer " means either a sheaf (Deut. xxiv. 19 ; Ruth ii. 7, 15), or the tenth part of an ephah, about 5.1 pints of our measure (Ex. xvi. 16, 18 ; Lev. xix. 35, 36). The LXX., Philo, the Vulgate, Gesenius, Fürst, de Wette, and a number of other commentators understand the word as meaning sheaf. But Josephus, the Mishna, the Rabbinites, and most of the recent Jewish translators, understand the offering as a measure of freshly ground barley-meal. According to this view, the ears of barley were brought into the temple court, and thrashed out with canes or stalks, so as not to injure the corn ; then " parched " on a pan perforated with holes, so that each grain might be touched by the fire, and finally exposed to the wind. Then the corn thus prepared was ground in a barley-mill, which left the hulls whole. According to some, the flour was always successively passed through thirteen sieves, each closer than the other ; but the statement of another authority is more rational : the sifting was continued only till the flour was sufficiently fine, which was ascertained by one of the Gizbarim or treasurers plunging his hands into it and seeing whether any of the flour adhered to the hands. The " omer " of flour was mixed with a log, or very nearly three fourths of a pint, of oil, and a handful of frankincense was put upon it ; then it was waved before the Lord, and a handful taken out to be burnt on the altar. The rest belonged to the priest (cf. Joseph. Antiq. III. x. 5 ; Mishna. Menach. x. 2-8 ; Buxtorf, Lexic. Chald., p. 1638 ; Edersheim, the Temple, its Ministry and Services, pp. 238 f.). But it is singular, to say the least, that nothing of all these ceremonies is described in the Book of Leviticus ; this explanation cannot, therefore, claim more authority than is usually given to the Talmudic traditions.

<sup>3</sup> Who shall lift up. The Hebrew text rather suggests a waving motion. The true meaning of the verb depends on the true distinction between the two ceremonies called " waving " and " heaving." The term strictly rendered " heave-offering " (Terumah) appears to be used in as wide a sense as " korban " for offerings in general. It is also applied to the gifts for the construction of the tabernacle. The term rendered " wave-offering " (Tenuphah) is not so broadly

next day after the Sabbath,<sup>4</sup> that it may be acceptable for you, and shall sanctify it. And on the same day that the sheaf is consecrated, a lamb without blemish of the first year shall be killed for a holocaust of the Lord. And the libations shall be offered with it, two-tenths of flour tempered with oil, for a burnt-offering of the Lord, and a most sweet odor; libations also of wine, the fourth part of a hin. You shall not eat either bread or

applied, but it is used to denote the gold and bronze that were contributed for the same purpose. The verb from which "Terumah" is derived signifies to lift up; the root-verb of *Tenuphah* signifies to move repeatedly either up and down, or to and fro. The Rabbinites say that heaving was a moving up and down; waving, a moving to and fro. But since waving appears to have belonged to the more solemn sacrifices, it was probably, according to the derivation of the word, a movement several times repeated, while heaving was simply a lifting up once.

<sup>4</sup> *The next day after the Sabbath. Explanations:* *a.* The Sabbath denotes the weekly Sabbath which happened to fall within the week of the Passover (Karaites, Sadducees; cf. *Mishna*, *Menach.* x. 3; *Lightfoot* on *Luke* vi. 6). *b.* The commencement of the year and the time of the Feast were so arranged that the day of the paschal supper, the 14th of Abib, and the last day of the Feast, the 21st of Abib, coincided with the weekly Sabbath (*Hitzig*, *Hupfeld*, *Knobel*, *Kurtz*). On this hypothesis the sheaf of barley was offered either on the 22d of the month, after the conclusion of the Feast (*Hitzig*, *Hupfeld*), or on the 15th, i.e., the first day of the Feast (*Knobel*, *Kurtz*). But this arrangement implies a disturbance of the whole year, which must always end with a broken week, and a still more serious dislocation of the Sabbath-day by no means consistent with its peculiar sanctity. *c.* The day of the ceremony was not determined with any fixed relation to the Passover; it was the day following the Sabbath whenever the barley happened to be ripe, according as the season was later or earlier (*Wogue*). This opinion is not probable on account of its discrepancy with the tradition on this point. *d.* The day here specified is that which follows the solemn first day of the Passover, the 15th day of Abib, and which was according to this view called the Sabbath of the Passover. The word Sabbath is similarly applied to the Day of Atonement in verse 32 of *Lev.* xxiii. (LXX., *Philo*, *Josephus*, the *Mishna*, the *Targums*, the *Rabbinites* generally). According to this last view, already on the 14th day of Nisan the spot whence the sheaf was to be reaped must be marked out by delegates from the Sanhedrin, by tying together in bundles, while still standing, the barley that was to be cut down. There was no restriction as to the place in which the barley had to be reaped, provided it had grown in Palestine, and not in a garden, or in an orchard, or in soil artificially watered. In point of fact, the Ashes-valley across Cedron appears to have been chosen generally for the reaping of the sheaf. When the time for the cutting had arrived, i.e., the evening of the 15th day of Nisan, just as the sun went down, three men, each with a sickle and basket, formally set to



parched corn or frumenty<sup>5</sup> of the harvest, until the day that you shall offer thereof to your God. It is a precept for ever throughout your generations and all your dwellings.

#### COROLLARY.

The yearly return of nature's vegetative life is often considered as a figure of the future resurrection of the body. But since the resurrection will be a retribution for both the good and the wicked, the springing up of the seed sown intentionally by the hand of man is a more fitting symbol of the resurrection. Since the resurrection of Jesus Christ is the beginning of this retribution, it is properly typified by the first-fruits. And finally, the resurrection is a retribution for man's merits indeed, but with a view to God's greater glory; hence the first-fruits of the resurrection are properly typified by the offering of the first-fruits of the harvest.

work. But in order to bring out clearly all that was distinctive in this ceremony, they first asked of the bystanders three times each of these questions: "Has the sun gone down?" "With this sickle?" "Into this basket?" "On this Sabbath?" "Shall I reap?" After receiving an affirmative answer, they cut down barley to the amount of one ephah or ten omers. As only one omer was offered in the temple, the rest of the barley might be redeemed and used for any purpose (cf. Edersheim, l. c.).

<sup>5</sup> Bread, parched corn, frumenty. These are the three forms in which grain was usually eaten. In Jos. v. 11 this direction was observed at Gilgal after the people had entered the Holy Land. The old name of the month Abib signifies "the month of green ears." The produce of the year was consecrated to the Lord by this act, and it was now given back to his people for their free use.



## CHAPTER III.

## THE ASCENSION. PS. LXVII. (LXVIII.).

## INTRODUCTION.

**1. STRUCTURE OF THE PSALM.**—The psalm consists of seventeen stanzas, each of which comprises five octosyllabic verses. As to the line of thought, the psalm first praises the Lord as the Saviour and the protector of the good, of the Israelites, and as the afflicter and punisher of the wicked, of the Gentiles (vv. 2-7). Then follows a description of the benefits which God has bestowed on his people from the time when he led them out of Egypt till he brought them into the Holy Land (vv. 8-11). In the third place, the psalmist recounts the divine benefits during the time of the judges, down to the period when the sanctuary was established on Sion (vv. 12-15). Then Sion is celebrated as the special dwelling-place of the Lord in which are shown all the wonders of his power (vv. 20-24). Next follows the description of the solemn procession for the victory which God has just granted to the Israelite people (vv. 25-28). The hope of the conversion of the Gentiles to the God of Israel is naturally suggested by this triumphal procession (vv. 29-32). The psalmist closes with an exhortation to all the kingdoms of the earth to praise the mighty God of Israel (vv. 33-36).

**2. AUTHOR OF THE PSALM.**—*a.* The psalm belongs to the post-exilic period (Cheyne). "So full it is of reminiscences of other psalms (not to claim allusions to Habakkuk and II. Isaiah) that we cannot help referring it to the post-exile period. But to which part of that period of periods? It were hopeless to justify a single view here; much less

to examine the many theories which have been proposed and which make Ps. lxxviii., in Reuss's words, 'ein Denkmal exegetischer Noth und Kunst.' But the incompleteness of this view, to say nothing of other difficulties which will be touched upon in following paragraphs, renders it objectionable.

b. Olshausen places the psalm in the time of the Machabees; Ewald, Gesenius, and Riehm in the period of the return from the Babylonian captivity; Kimchi in the time when Ezechias had to struggle against the Assyrians; Hitzig in the time when Josaphat and Joram fought against the Edomites and the Moabites. But various circumstances exclude all these opinions: *α*. Since the psalm is essentially a canticle of victory and supposes a triumphal march, there can be no question of the times about and after the Babylonian captivity. *β*. In verse 32 we read: "Ambassadors shall come out of Egypt, Ethiopia shall soon stretch out her hands to God." Had the psalmist lived about the time of Ezechias, he would have represented the Assyrians, and not the Egyptians and Ethiopians, as the great enemies of the people and of God. *γ*. Again, in verse 28 we read: "There is Benjamin a youth, in ecstasy of mind, the princes of Juda are their leaders, the princes of Zabulon, the princes of Nephtali;" at no period after the secession of the ten tribes did the tribes of Zabulon and Nephtali form an alliance with Juda and Benjamin. Since the text supposes such an alliance, it must date from a time prior to the secession of the Northern Kingdom. *δ*. The style of the psalm is so antique that Böttcher does not hesitate to place it among the most ancient pieces of Hebrew literature. *ε*. It is true that we detect parallelisms between certain portions of the psalm and certain parts of Isaias (xl. 3, 9; lii. 7; lvii. 14; lxii. 10) and Habacuc. But if these parts have been copied by the later writer, is it not possible that the prophets may have borrowed them from the psalmist? At least, Cheyne's argument which we had occasion to notice in the preceding paragraph is not conclusive.

*c.* Patrizi has seen the weight of these reasons, and assigned the origin of the psalm to a period before the separation of the kingdom. But he does not suppose David to be the author; Asaph wrote the canticle for the solemn translation of the ark into the temple of Solomon. The title, which assigns the psalm to David himself, is not opposed to this view, according to Patrizi; since Asaph was the leader of the choir under the reign of David and continued to hold office under Solomon, Asaph's psalms may well be assigned to David. But *α.* not to insist on the circumstance that this explanation of the title is wholly unsatisfactory, *β.* we must draw attention to the fact that the psalm contains a number of warlike thoughts wholly unsuited to the peaceful translation of the ark of the Lord. *γ.* Again, there is mention in the psalm of the Hebrews' passage through the desert, which is not connected with the ceremonial procession that took place at the time of Solomon (v. 5). *δ.* Then, the psalm alludes to a captivity that is led captive (v. 19), which again cannot apply to the translation of the ark under King Solomon.

*d.* We must, therefore, adhere to the more common opinion, according to which the author of the psalm is David. *α.* This is, in the first place, clearly stated in the title of the psalm, which reads: "unto the end; a psalm of a canticle, for David himself." We have seen repeatedly that "unto the end" means "to the leader of the choir" (cf. *Intro.* to Ps. viii.); the clause "a psalm of a canticle" shows that the psalm was originally destined to be sung, and not merely to be recited as a prayer; finally, the phrase "for David himself" indicates that David is the author. For it should properly be rendered "of David" instead of "for David." *β.* This tradition concerning the Davidic authorship of the psalm, preserved in the title, is confirmed by the fact that there are in the life of David several occasions for which the canticle may have been composed.

1. Kistemaker, Dereser, Stier, and many others are of

opinion that the psalm applies to the solemn translation of the ark of the Lord from the house of Obbedom to the recently conquered Mount of Sion (II. Kings vi. 12 ff.; I. Par. xv.). But several difficulties may be urged against this view: first, we have seen already  $\alpha$ . that the psalm supposes a signal victory,  $\beta$ . that it alludes to the Israelites' passage through the desert,  $\gamma$ . that it implies the presence of captives of war in the triumphal procession; now these circumstances are not verified in the procession mentioned.  $\delta$ . Then again, vv. 16, 17, 30, 36 suppose that Sion was already the Holy Mountain of God at the time of the triumphal procession described in the psalm. Hence it cannot apply to the first translation of the ark to Sion by which the mountain acquired that privilege.  $\epsilon$ . Finally, we know from I. Par. xvi. 8 that David ordered the singing of a canticle wholly different from the present psalm on the occasion of the first translation of the ark of God.

2. Other authors have, therefore, applied the psalm to David's victory over the Syrians and the Edomites (II. Kings viii.); but they advance no cogent reason for their opinion.

3. Flaminio, Tholuck, Hengstenberg, Reinke, Moll, Jennings, Delitzsch, and many others apply the psalm to the victory which David gained over the Ammonites and the Assyrians.  $\alpha$ . The war had been long and full of danger;  $\beta$ . the ark of the covenant had been carried out into the camp (II. Kings x. 11);  $\gamma$ . finally, David himself finished the war by taking Rabbath (II. Kings xii. 26-31), and the ark was then solemnly brought back to Mount Sion. This triumphal procession formed a fitting occasion for the composition and the singing of the psalm.  $\delta$ . The exception that about this time David had sinned with Bethsabee, and had done penance for his deep fall, and that, therefore, the psalm ought to contain, at least, an allusion to the fall and the penance, if it had been composed on this occasion, is disposed of by the consideration that



David composed the psalm in his capacity of king of Israel, not as a private individual. His private griefs and sins are, therefore, rightly omitted in the canticle.

**3. MESSIANIC CHARACTER OF THE PSALM.**—*a.* It follows from what has been said that the literal meaning of the psalm refers to part of the life of David. We cannot, therefore, agree with Theodoret and a number of other commentators who contend that the literal meaning of the psalm applies, at least partially, to the Messias.

*b.* On the other hand, it is certain that the typical sense of the psalm is Messianic. 1. Verse 19 of the psalm is thus applied in Eph. iv. 8: "Wherefore he saith: Ascending on high he led captivity captive; he gave gifts to men." The context evidently shows that the Apostle here speaks of Christ's ascension into heaven; still there is some difficulty about the last part of the Apostle's quotation. For instead of saying "thou hast received gifts in men," as we read in the psalm, St. Paul says "he gave gifts to men." Referring the reader to the commentary on the passage for a more thorough investigation of the meaning of the passage, we state here in general that the person who receives gifts from God is to be understood as a mediator between God and man. His receiving gifts from God and his distributing those gifts to men are, therefore, correlative terms; hence the Apostle could quote the passage "he gave gifts to men," though the psalmist only gives the correlative term "thou hast received gifts in men." This manner of quoting is not against truth or reason; for two writers agree, though the one calls James the son of John, while the other calls John the father of James.

2. The references to the patristic testimony in favor of the Messianic character of Ps. lxvii. may be found in Kilber's *Analysis Biblica*, ed. II. ii. p. 56.

3. There is a very remarkable comment in the Talmud (Pes. 118, b) and in Shemoth R. (Ex. xxvi. 15; ed. Warsh., p. 50 b) on the words of v. 32, "ambassadors shall come out of Egypt;" the commentary says that in the latter



days all nations will bring gifts to king Messias, beginning with Egypt. "And lest it be thought that he [the Messias] would not accept it from them, the Holy One says to the Messias: Accept from them hospitable entertainment;" or it might be rendered, "Accept it from them; they have given hospitable entertainment to my son" (cf. Edersheim, *The Life and Times of Jesus the Messiah*, ii. p. 719; *Hebraica*, vol. ii. p. 133).

PS. LXVII. (LXVIII.).

Let God arise,<sup>1</sup> and let his enemies be scattered,  
And let them that hate him flee from before his face;  
As smoke vanisheth, so let them vanish *away*,  
As wax melteth before the fire,  
So let the wicked perish at the presence of God.

And let the just feast, and rejoice before God,  
And be delighted with gladness;  
Sing ye to God, sing a psalm to his name,  
Make a way for him who ascendeth upon the west,<sup>2</sup> The Lord is  
his name,  
Rejoice ye before him, *but the wicked* shall be troubled at his  
presence.

Who is the father of orphans, and the judge of widows,  
God in his holy place;

<sup>1</sup> **Let God arise.** When the ark of God was moved in the desert, Moses said: "Arise, O Lord, and let thy enemies be scattered, and let them that hate thee flee from before thy face." The psalm repeats these words, but changes the second person to the third, and substitutes "Elohim" for "Jahveh" (cf. Pss. xiii. 5; xxxii. 1; xxxvi. 20; xcvi. 5; Os. xlii. 3, etc.).

<sup>2</sup> **Who ascendeth upon the west.** St. Gregory applies this to Christ, who, after going down by his passion and death, like the sun in the west, ascended in his glory and carried all before him. But the Hebrew text requires St. Jerome's translation: "Cast up a way for him who rides through the desert." The custom prevalent in the East to prepare the way for distinguished travellers is well known; here we have a figure borrowed from this custom; Is. xl. 3 contains a similar figure. The passage alludes, therefore, to the passage of the Israelite nation through the wilderness, and especially to the fact that God was the people's guide on this journey. The words from "rejoice ye" to "his presence" are not in the Hebrew text.

God who maketh *men* of one manner to dwell in a house,<sup>3</sup>  
 Who bringeth out them that were bound in strength,  
 In like manner them that provoke, that dwell in sepulchres.

O God, when thou didst go forth<sup>4</sup> in the sight of thy people,  
 When thou didst pass through the desert, the earth was moved,  
 And the heavens dropped [*manna*]  
 At the presence of the God of Sinai,  
 At the presence of the God of Israel.

Thou shalt set aside<sup>5</sup> for thy inheritance  
 A free rain, O God, and it was weakened,  
 But thou hast made it perfect ;  
 In it shall thy animals dwell,  
 In thy sweetness, O God, thou hast provided for the poor.

<sup>3</sup> **Maketh men of one manner to dwell in a house.** *a.* Some interpreters, insisting on the rendering of the LXX. and the Vulgate, explain the men of one manner as men agreeing in faith, unanimous in love, and following the same manner of discipline. This is verified in the servants of God living together in his house, the Church of Christ (cf. I. Tim. iii. 15). But it must be observed that the Hebrew text is commonly rendered in a somewhat different way : "God who makes the desolate to return home."

*b.* The word rendered in our version "men of one manner" has more properly the meaning of "solitary men," "desolate ones." Those that are "bound in strength" are the captives, of both the Assyrian and the Egyptian captivity. The word rendered "sepulchres" properly signifies "a parched land." Hence we may render the passage : "God, who makes the desolate to return home, who brings forth the prisoners into prosperity; still, the rebellious dwell (or perish?) in a parched land." The psalmist refers, therefore, historically to the rebels against Moses in the desert, prophetically to the Israelites who did not wish to return from the Babylonian captivity, and he is often explained tropologically as referring to the captivity of sin; according to this last meaning, pious writers see in the common sinner him that is strongly bound, while in those that have contracted sinful habits, that lead a life of sin, they find them that are buried in their sepulchres. God restores both classes of sinners to the life of grace.

<sup>4</sup> **O God, when thou didst go forth.** In this passage the psalmist expressly states some of the signs which God performed for his people in its journey through the desert : the earth shook especially when the people received the law at Sinai, and the heavens rained down manna for the sustenance of the nation.

<sup>5</sup> **Thou shalt set aside.** The passage may be paraphrased : "Thou didst shed, O God, a liberal rain upon thine inheritance, which is weary, but which thou hast strengthened; thy animals [perhaps thy army, thy family] dwelt therein [in the inheritance, in the land, in

The Lord shall give the word <sup>6</sup> to them  
 That preach good tidings with great power ;  
 The king of power *is* beloved of the beloved,  
 And the beauty of the house shall divide spoils,  
 If you sleep amongst the midst of lots.<sup>7</sup>

the wilderness]; in thy goodness, O God, thou preparest for the poor."

*Explanations* : 1. The inheritance is the land of Canaan, and the rain is the natural shower by means of which God renders the land of Canaan fruitful. According to this view the psalmist may allude to the time of the patriarchs when the land was afflicted with a drought (Gen. xlvii. 13).

2. The rain refers to the rain of manna and, in general, to all the benefits showered on the chosen people during its march through the desert. The "inheritance" is, according to this view, the people of God, the recipient of the divine benefits. The people was wearied indeed by a variety of afflictions, but it was made "perfect" by God, who supported it and brought it to the land of promise.

3. A third explanation considers the inheritance as the Church of Christ, which is plentifully watered with the free rain of heavenly grace, and is made perfect and fitted for eternal glory through many infirmities and tribulations. This is rather a tropological than the direct meaning of the passage.

<sup>6</sup> *The Lord shall give the word.* This passage again is by some interpreters applied to the preachers of good tidings, i.e., to the preachers of the gospel, who, receiving the word from the Lord, shall with great power and efficacy preach it throughout the world, and thus announce eternal salvation to many. But the Hebrew text may be thus interpreted : "The Lord gives the word [the command of victory, or the song of victory, or the summons to the fray, or the watchword]; the heralds of victory are a great host. Kings of hosts flee, they flee, and she that has tarried at home divides the spoil." This appears to be a scene from the early wars of Israel. The different meanings of the "word" have been indicated; as to the heralds (cf. Ex. xv. 20, 21; Jud. v. 1; I. Kings xviii. 6, 7; "she that has tarried at home" appears to be the wife who divides the spoils of her husband (cf. Jud. v. 30). The reading of the last part of this passage, as it stands in our version, is thus explained by some commentators : The king of power (the Lord God of hosts) is of the beloved (is on the side of Christ, his most beloved son); the beauty of the house (the Church) shall divide spoils (shall by her spiritual conquests divide the spoils of many nations).

<sup>7</sup> *If you sleep amongst the midst of lots.* *Explanations* : 1. Even if you are in such danger that your enemies actually cast lots for your goods and person, or if you sleep on the very bounds or borders of your dominions, where the enemies may have easy access to you, you shall be secure under the divine protection, and shall be enabled to fly away, like a dove, with glittering wings, and feathers shining like the palest and most precious gold, i.e., with great increase of virtue and spiritual beauty.

*You shall be as the wings of a dove covered with silver,  
And the hinder parts of her back with the paleness of gold,*

*When he that is in heaven \* appointeth kings over her,  
They shall be whited with snow in Selmon.*

2. Another explanation interprets the first conjunction as meaning "why;" the whole passage is then an imitation of Jud. v. 16, and reads: "Why do you lie among the sheepfolds? The wings of a dove that is covered with silver, and her feathers with green-shimmering gold." The heralds address these words to the Israelite tribes that had not taken part in the war, stirring them up to take part, at least in the pursuit of the enemies. The sentence about the wings of the dove may be regarded as an ironical repetition of the dream of some shepherd who forgets the national interests over his own idyllic fancies; or it may point to the swiftness of the enemies' flight, for the dove is noted for the swiftness of her flight; or it may be the figure of a woman's dress, just as her eyes are often compared to the eyes of the dove (Cant. i. 15; iv. 1; cf. v. 12). If this last view be held, the bride's dress is probably an acquisition of her heroic bridegroom (cf. Jud. v. 30; II. Kings i. 24), whose spoils the bride is conceived to divide in the house.

3. A third explanation sees in the passage a description of the quiet and peaceful settlement of the Israelites in the Holy Land after their many wars against their enemies: "Then you lie among the sheepfolds (in the enjoyment of your pastoral happiness), (and you resembled) the wings of a dove . . ." The happy pastoral life of the chosen people of God presented all the beauty of the bright glow of the sun on the outspread wings of a dove, which is now like yellow gold, now like molten silver.

4. There is a fourth explanation which does not differ from the preceding one except as to the time at which Israel is supposed to enjoy the happiness thus described. According to the third explanation, the time is past from the standpoint of the speaker; according to the fourth, the speaker (the herald) announces this state of happiness as imminent in the immediate future.

<sup>8</sup> **When he that is in heaven.** *Explanations:* 1. When God appointed rulers and pastors over his Church in the apostles and their successors, then by their ministry were men made whiter than the snow which lies on the top of Mount Selmon. This may be regarded as the mediate or typical meaning of the passage, but it surely does not give the literal sense.

2. When he that is in heaven appointed kings over the land of promise, i.e., when he distributed the land to the royal race of Israel, or when he destroyed the inimical kings that had been the lords of the land, then he chose for himself Mount Selmon as his dwelling-place. But the text does not say anything about such a choice on the part of God Almighty; there is no reason for giving this meaning to the words "they shall be whited with snow in Selmon."

3. The words are proverbial: "When the Almighty scatters kings in the land," i.e., puts the enemies to flight, it is snow-white on



The mountain of God <sup>9</sup> is a fat mountain,  
 A curdled mountain, a fat mountain ;  
 Why suspect ye curdled mountains ? <sup>10</sup>  
 A mountain in which God is well pleased to dwell,  
 For there the Lord shall dwell unto the end.

Selmon. The contrast between the sorrow when the country is occupied by its enemies and the joy after its delivery from its enemies resembles the contrast between the dark color of Selmon in its natural state and the whiteness after a snow-fall on its summit. This meaning is somewhat strained, since there is no mention in the Hebrew text of white and black, of joy and sorrow.

4. The words are a continuation of the answer which the indifferentists are supposed to give in the preceding lines; there they appealed to the idyllic beauty of their quiet pastoral life as an excuse for their inactivity, and here they point to the inopportuneness of the winter season (Selmon is covered with snow) for the pursuit of their enemies.

5. Most probably the passage is elliptical; the psalmist wishes to say: "When the Almighty scattered kings in the land it was covered with booty and with the bodies of the slain, as Selmon is covered with snow in winter" (cf. *Æn.* v. 865; xii. 36; Ovid, *Fasti* i. 558; Homer, *Il.* xix. 357-361).

<sup>9</sup>The mountain of God. *Explanations*: 1. The mountain of God is the Church which Isaias (ii. 2) calls "the mountain of the house of the Lord upon the top of mountains." It is here called a fat and curdled mountain, because it is most fruitful and enriched by the spiritual gifts and graces of the Holy Ghost.

2. But the Hebrew text reads: "a mountain of God is the mountain of Basan, a mountain with peaks is the mountain of Basan." It appears certain that the passage refers in some manner to the victories over Og. The mountain-god was not able to defend his worshippers against the army of Jehovah. There is some difficulty about the identity of the mountain of Basan: Grill finds in the expression a reference to Hermon, which has three peaks, and is therefore called Hermonim. But Hermon was not a mountain of Basan (*Deut.* iii. 8; iv. 48). The only mountain of Basan that is, at the same time, a mountain with peaks, is the range of the Hauran. One of its highest summits is called Guwelin, which, by an ingenious linguistic argument, Wetzstein connects with the word "gabhnun" (peaked) of the psalm, and explains as meaning "gabled."

3. Basan is used, in general, to signify a land outside Palestine and not connected with it. It thus agrees with the meaning in which it is used afterwards, where it signifies a wild, inaccessible, and distant region, out of which none can bring back except God.

<sup>10</sup>Why suspect ye curdled mountains. *Explanations*: 1. Why do you imagine that there may be any other such curdled mountains? The mountain chosen by God is one, and this he has chosen to be his dwelling-place for ever. This explanation does not do justice to the literal rendering of the Hebrew text.

The chariot of God is attended <sup>11</sup> by ten thousands, thousands of them that rejoice,  
 The Lord is among them in Sina, in the holy place ;  
 Thou hast ascended on high, <sup>12</sup> thou hast led captivity captive,  
 Thou hast received gifts in men,  
*Yea for* those also that do not believe, the dwelling of the Lord  
 God.

2. "Why look ye askance, ye mountains with peaks, on the mount which God has desired to dwell in ? yea, Jehovah will abide there for ever." God has not chosen one of the grand mountains of Basan to be the site of his house, but the humble Mount Sion, and by this choice he will abide for ever.

<sup>11</sup> *The chariot of God is attended.* Some think that the psalmist here pictures the chariot of God as he descends on Mount Sinai, but others refer the words to the chariot of Jesus Christ ascending into heaven. It is clear from what has been stated in the Introduction that this latter explanation rests on only the typical sense of the psalm, and disregards the literal. We may render the passage literally : "The chariots of God are myriads twice told, thousands upon thousands ; the Lord is among them [as in Sinai] in the sanctuary." The first part of the verse describes the majesty of the theophany (cf. IV. Kings ii. 11 ; vi. 17 ; Dan. vii. 10 ; Matt. xxvi. 53), and the last part states that the Lord as present in the sanctuary has a right to all the majesty which he displayed on Sinai.

<sup>12</sup> *Thou hast ascended on high.* It is certain that the literal sense of this passage refers to Jehovah's ascent on Mount Sion, and it is equally certain that the typical sense of the verse applies to Christ's ascension into heaven. We may paraphrase the words : "Thou hast ascended to the high Mount, thou hast led captives, thou hast received gifts among [in] men even among the rebels ; [thou hast ascended] to dwell [there]." Thus the Lord ascending possesses not merely prisoners of war, but has also tribute paid him by his subjects, and even by the rebels. There is, however, some difficulty about the disagreement between the text and its citation in Eph. iv. 8. For instead of quoting "thou hast received gifts" the Apostle says "he gave gifts." It cannot be maintained that St. Paul refers to the psalm in this inaccurate manner, because he applies it to the Ascension merely by way of accommodation ; for the Apostle *argues* from the passage of the psalm. Patrizi (Cento Salmi, in Ps. lxviii. 19, Roma, 1875) is of opinion that the Hebrew text must be corrected, i.e., instead of the verb "to receive" (laqach) we must substitute the verb "to give" (nathan.) The reasons for this opinion may be reduced to the following : The verb "thou hast given" is found in several LXX. codices, in the Chaldee paraphrase, in the Syriac, the Ethiopic, the Coptic, and the Arabic versions, and it is found also in some Itala codices. But, on the other hand, all Hebrew codices have the verb "thou hast received." Estius, Bisping, and other writers have therefore rightly concluded that the verb "thou hast received" must be understood in the pregnant meaning of receiving in order to give to others. The verb has a similar mean-

Blessed be the Lord day by day, the God of our salvation  
 Will make our journey prosperous to us ; our God is the God of  
 salvation,  
 And of the Lord, of the Lord are the issues from death ;  
 But God shall break the heads of his enemies,  
 The hairy crown of them that walk on in their sins.

The Lord said : I will turn <sup>13</sup> *them* from Basan,  
 I will turn *them* into the depth of the sea,  
 That thy foot may be dipped in the blood  
 Of thy enemies, the tongue of thy dogs  
*Be red* with the same.

They have seen thy goings,<sup>14</sup> O God, the goings of my God,  
 Of my king who is in *his* sanctuary ;  
 Princes went before joined with singers,  
 In the midst of young damsels playing on timbrels.

. . . . .  
 ing in Ex. xxv. 2 ; III. Kings xvii. 10, 11. And this meaning, rendered possible by the foregoing parallel passages, becomes probable on account of the subject matter of this psalm. For it is a common practice of the victorious conqueror to distribute the booty in men and tribute to his faithful followers, and especially to his companions in arms.

<sup>13</sup> **The Lord said : I will turn them from Basan.** The psalmist has stated in the preceding lines that the Lord protects his people day by day, that through him alone it has escaped from death, that he will shatter the heads of the enemies and destroy the long-haired crown of the obdurate sinners. Now the Lord himself is introduced as speaking : he promises that he will bring back his people from the wild regions of Basan, and from the depth of the ocean-gulfs ; they shall wade in the blood of their enemies, and even their dogs shall lick the blood from off the ground.

<sup>14</sup> **They have seen thy goings.** The psalmist here describes the solemn procession to Mount Sion, headed by the ark of the covenant. We may paraphrase the passage : "They have seen thy progress, O God, the progress of my God, my king, into the sanctuary. Singers went before, minstrels followed after, in the midst of damsels playing on timbrels. In the midst of full choirs bless ye God, even the Lord, from the fountain of Israel." In this last sentence the psalmist invites all to bless God from the fountain of Israel, i.e., from the temple ; for the temple is called the fountain of Israel, literally on account of its great water-supply, and metaphorically on account of its being the centre of Israel's unity.

It may here be noted that some writers explain the passage, at least by way of accommodation, in the following manner : the "progress" of the Lord is his providential dispensation as manifested

'In the churches bless ye God,  
 The Lord from the fountains of Israel ;  
 There *is* Benjamin a youth,<sup>16</sup> in ecstasy of mind,  
 The princes of Juda *are* their leaders,  
 The princes of Zabulon, the princes of Nephtali.

Command thy strength,<sup>16</sup> O God,  
 Confirm, O God, what thou hast wrought in us,  
 . . . . .  
 From thy temple in Jerusalem  
 Kings shall offer presents to thee.

Rebuke the wild beasts of the reeds, the congregation of bulls  
 With the kine of the people, *who seek* to exclude them who are  
 tried  
 With silver ; scatter thou the nations that delight in wars ;  
 Ambassadors shall come out of Egypt,  
 Ethiopia shall soon stretch out her hands to God.

in the conversion of the nations to the Christian religion ; the  
 "princes" (singers) are the apostles, the "singers" (minstrels) are  
 the perfect souls, the "young damsels" are the holy virgins conse-  
 crated to God ; the "fountain of Israel" is spoken of because both  
 Christ and the apostles sprang from that holy fountain.

<sup>16</sup> **There is Benjamin.** Here the psalmist begins to enumerate the  
 various classes of people composing the procession. Benjamin is  
 called small (Heb.) on account of the size of his territory. We may  
 paraphrase the passage: "There went little Benjamin, their ruler,  
 the princes of Juda, their company ; the princes of Zabulon, the  
 princes of Nephtali." If David wrote the psalm, and we have  
 proved in the Introduction that he did, it is easily understood why  
 "little Benjamin" is "their ruler:" David's predecessor had been  
 of the tribe of Benjamin. Here again some commentators have  
 found an allusion to the apostles : St. Paul, the last of the apostles,  
 belonged to the tribe of Benjamin ; the tribes of Zabulon, Nephtali,  
 and Juda are supposed to have given birth to the other apostles.

<sup>16</sup> **Command thy strength, O God.** The psalmist now breaks forth into  
 a fervent prayer, for which the sight of the solemn procession has  
 prepared him. First there is a petition that the Lord may confirm  
 what he has begun ; next follows a promise of national gratitude ;  
 then we have another petition for victory over the wild beast of the  
 reeds (the king of the Nile valley), and the congregation of bulls,  
 i.e., the multitudes of those vile mercenaries who hire out their ser-  
 vice for money ; in the fourth place, the psalmist sees the ideal state  
 of the theocratic kingdom : Egypt and Ethiopia shall be subject to it.

Here again commentators have made an application of the passage  
 to the Christian Church : the wild beasts are the devils or the perse-  
 cutors of the Church ; the Church herself is represented by the weak



Sing to God, ye kingdoms <sup>17</sup> of the earth,  
Sing ye to the Lord, sing ye to God,

Who mounteth above the heaven of heavens to the east,  
Behold, he will give to his voice the voice of power.

Give ye glory to God for Israel,  
His magnificence and his power is in the clouds ·  
God is wonderful in his saints,  
The God of Israel *is* he who will give power  
And strength to his people, blessed be God.

#### COROLLARY.

Since the typical meaning of the psalm refers to Christ's Ascension, it may be asked how the words "thou hast led captivity captive" have been fulfilled in that mystery. *Answers: a.* A number of writers apply the words to the souls of the just whom, they say, Christ took with him into his heavenly glory. But others object that the souls thus led into heaven cannot be properly called captives, since they enjoy the freedom of the children of God in the most complete sense possible. *b.* These latter writers apply the words to the demons who had been vanquished by the death of Christ, and whose defeat became complete through Christ's ascension into heaven (cf. Corluy, *Spicil.* i. p. 19).

reeds; the Egyptians and the Ethiopians symbolize the Gentiles that shall be converted to the Church.

<sup>17</sup> *Sing to God, ye kingdoms.* Finally, the psalmist breaks forth into a hymn of praise, inviting all kingdoms to join him in his song. Instead of "who mounteth above the heaven of heavens to the east" we should render "who rideth through the ancient heaven of heavens." In the same manner we must translate "terrible is Jehovah ruling from his sanctuary" instead of "God is wonderful in his saints." Those who explain *our version* of the passage rather than its *real meaning according to the original text*, see in the words "who mounteth above the heaven of heavens to the east" a reference to Christ's ascension from Mount Olivet, situated on the east side of Jerusalem.

## CHAPTER IV.

THE PARACLETE. JOEL II. 28-32.

## INTRODUCTION.

**1. DIVISION OF THE PROPHECY.**—The prophecy of Joel consists of two parts, the first embracing Joel i. 2-ii. 17, the second ii. 18 to the end. In the former part we have a statement of the occasion of the prophecy, a visitation by locusts accompanied by a drought which caused the severest distress throughout the country; the prophet, therefore, exhorts the people to fasting, prayer, and mourning; for the present visitation of locusts is to him a symbol of the approaching Day of Jehovah, to be ushered in by another visitation of terrible and unprecedented intensity, which may perchance be averted by timely penance. We must suppose that the people complied with the prophet's exhortations, for in the second part the prophet shows how their prayers had been heard, describing from ii. 18 to the end God's answer to the people's prayer. The answer begins with a delivery from the famine: rain shall again descend upon the parched soil; fruitful seasons shall compensate for the locust ravages; and all shall know that Jehovah is Israel's God (ii. 20-27). Then the spirit of prophecy shall be poured out upon all flesh, and the Day of Jehovah shall draw near, with dread-inspiring signs in heaven and earth. But the terrors of that day are not for the Jews, but for their enemies: in the judgment which marks its arrival those who trust in the Lord will escape (ii. 28-32); but on the heathen who have scattered Israel among the nations summary vengeance will be taken.

They are invited ostensibly to arm themselves against Israel, but in reality to be destroyed by the heavenly ministers of the Lord's wrath. The carnage will be fearful; the soil of Juda shall then become preternaturally fertile, but Egypt and Edom shall be turned into a wilderness (cf. Driver, *Literature of the Old Testament*, in loc.).

**2. TIME OF THE PROPHECY.**—There is a great variety of opinions regarding the age of the prophet Joel; the time in which different writers place him extends from 885 B.C. till after the period of Nehemias. Many contend that Joel is the oldest prophet whose prophecies are come down to us in writing, while others are of opinion that Joel wrote later than all the other prophets. There are especially three views that have been defended by many able writers:

*a.* Joel wrote at the time of king Joas (Credner, Wünsche, Movers, Williams, Hitzig, Winer, Ewald, Meier, Keil, Delitzsch, Fürst, Danko, Schrader, Vigouroux, Trochon, Kaulen, etc.).

*b.* Joel wrote at the time suggested by the place he holds in the canonical series of prophets; this differs, however, in the Hebrew Bible from that in the LXX. version. According to this view Joel must have written about the time of Osee and under the reign of king Ozias (Cyril, Theodoret, Ribera, Sanchez, Sa, Calmet, Scholz, Hengstenberg, Hävernicks, Allioli, Loch, Pusey, Reinke, Schegg, Zschokke, etc.). Omitting those authors that assign Joel to the time of king Ezechias, or king Manasses, or king Josias, or, at least, to the time before the exile, we come to those that claim a still later date for the prophet.

*c.* Joel lived after the exile (Hilgenfeld, Merx, Scholz, Michaelis, etc.). It would lead us too far to attempt here a discussion of the reasons advanced for and against the various views just mentioned. Their exposition may be seen in Knabenbauer, *Prophet Min.*, i. 188 ff.; and Driver, *Literature of the Old Testament*, pp. 288 ff. Besides, most

of the foregoing writers exhibit, at least, a partial discussion of the question. It seems to us that the pre-exilic claims of Joel have the stronger arguments in their favor.

**3. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The Messianic reference of the prophecy may be inferred from its parallel passages of the Old Testament. For the diffusion of the Divine Spirit is commonly predicted for the time of the Messias (cf. Is. xi. 9; xlv. 3; Jer. xxxi. 33; Ezech. xxxvi. 25-28; xi. 19; Os. ii. 19-20).

*b.* The Messianic nature of the prophecy is also clear from the time for which the effusion of the Divine Spirit is predicted. For the clause "after this" is equivalent to the "latter days" which we have repeatedly explained as signifying the Messianic times.

*c.* The Messianic reference of the prophecy is also shown by the authentic explanation which it receives in Acts ii. 16 ff.: "But this is that which was spoken of by the prophet Joel: And it shall come to pass in the last days (saith the Lord), I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy: and I will show wonders in the heaven above, and signs on the earth beneath, blood and fire, and vapor of smoke. . . ."

*d.* The references to the patristic testimonies in favor of the Messianic nature of Joel's prophecy may be found in Kilber's *Analysis Biblica*, ed. II. i. 484.

*e.* Finally the synagogue must have understood the prophecy as referring to the time of the Messias. For the Midrash on Num. xi. 16 (sect. 15) reads: "God said: In this world only a few prophesy; but in the future all Israelites will be prophets, as it is said: And it shall come to pass after this . . ." (cf. Yalkut, i. p. 220 c, and other passages).



## JOEL II. 28-32.

And it shall come to pass after this, *that* I will pour out my spirit<sup>1</sup> upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Moreover upon my servants and handmaids in those days I will pour forth my spirit. And I will show wonders<sup>2</sup> in heaven and in earth, blood and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before the great and dreadful day of the Lord doth come.

<sup>1</sup> **I will pour out my spirit.** Since the spirit is the principle of life, the diffusion of the Divine Spirit signifies the communication of a divine life to men. The outward manifestation of this new life shall be the gift of prophecy; the inspired writer enumerates various kinds of this gift, and he names especially the prophetic dream and vision. He promises the one to the old men, and the other to the young; not as if dreams were to be limited to the former and visions to the latter, but in order to signify that the Divine Spirit shall be poured upon men of every age and every sex. Even the servants and the handmaids, who are Gentiles, shall be enriched with the gifts of the Divine Spirit, to show that the heathen world, too, shall share the Messianic blessings (cf. Rupert, Ribera, Sanchez, Sa, Mariana, Menochius, Knabenbauer).

<sup>2</sup> **And I will show wonders.** *Explanations:* 1. The different phenomena here predicted happened at the time of Christ's death and after his ascension (Haymo, Albertus, Theodore of Mopsuestia; cf. Jerome). At that time the sun was darkened, the earth quaked, the heart of Jesus gave forth blood and water, the Holy Ghost descended under the appearance of fire. 2. The prophecy was fulfilled at the time of Christ's death and of Jerusalem's destruction (St. Cyril). We hardly need point out the various facts which constitute the fulfilment according to this view. 3. The prophecy was fulfilled at the time of the death and resurrection of Jesus Christ and during the period of the first apostolic missions (Sanchez). 4. The prophecy had a multiple fulfilment: in the days of Ezechias, of Sedecias, of Gog, and of the first and second advent of Christ (Ephrem). Barhebræus gives a similar explanation; Tirinus and Ps. Rufinus apply the prophecy to the death of Christ, to the destruction of Jerusalem, and to the last judgment; Trochon and Reinke extend the fulfilment of the prophecy to all the divine judgments throughout the course of history. 5. The prophecy has its direct and immediate fulfilment in the last judgment (Theodoret, Rupert, Ribera, a Lapide, Sa, Mariana, Menochius, Knabenbauer, etc.).

*Reasons:* *a.* In the New Testament the last judgment is described as being preceded by phenomena like those mentioned by Joel (cf. Matt. xxiv. 29; Mark xiii. 24, 25; Luke xxi. 25, 26; Apoc. vi. 12 f.; viii. 7, 8, 10; ix. 2, 18; xvi. 2-21). *b.* In the Egyptian plagues God used the elements of nature to afflict his opponents; it is, therefore, probable that he will make use of the same agents when he will

And it shall come to pass, *that* every one that shall call<sup>3</sup> upon the name of the Lord shall be saved. For in Mount Sion and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

## COROLLARIES.

1. The opinion that the diffusion of the Spirit happened at the time of King Ezechias, or at the return from the Babylonian exile, is jejune and false (cf. Ephrem, Ps. Rufinus, Calmet, etc.).

2. The prophecy shows the universality of the gifts of the Holy Ghost.

3. The Christian dispensation will be terminated by a day of judgment, preceded by the most dreadful natural phenomena.

4. Salvation comes to us only through faith and love, having for their object God as the founder of the supernatural order; these gifts are to be had only in the Church, and can be exercised only by those whom God calls by his efficacious grace.

avenge himself on all his enemies. c. There is a special reason why the prophet should mention the end of the Christian dispensation immediately after the description of the effusion of the Holy Ghost. He thus indicates strikingly that we cannot expect any dispensation following the Christian and preceding the end of time.

6. We need not mention Calmet's opinion, according to which Joel speaks of the extraordinary natural phenomena which preceded the death of Cambyzes (Herod. iii. 34). According to this view Joel's prediction would be parallel to Ezech. xxxviii. 32.

<sup>3</sup> Every one that shall call upon the name of the Lord. The name of the Lord is Jahveh; this name indicates God as the author of the supernatural order, as the founder of the covenant. The invocation of Jahveh implies, therefore, faith in the covenant and love for its author. There are two peculiarities affecting the invocation of Jahveh: he is invoked only in Sion and in Jerusalem; and he is invoked by those whom the Lord shall call. The first of these characteristics implies that those who invoke the name of the Lord must belong to the covenant (cf. Ps. lxxxvi. 4-6; Is. ii. 2; xlix. 17; liv. 1; Mich. iv. 1; Zach. ii. 4; Is. xxxvii. 32; etc.). The second note shows that not every member of the covenant shall be able to give himself with faith and love to God, but that God calls only some of "the residue." Salvation is, therefore, to be ascribed to God alone, though it come to us through external means.

5. The elect will be comparatively few; even of the *residue* God will not call every one.

6. As Is. xi. 2 predicts a special indwelling of the Holy Ghost in Christ, so Joel predicts this special indwelling of the Divine Spirit in every Christian; Ezechiel adds that *clean water* is the instrumental cause of this indwelling of the Spirit (xxxvi. 25-28).

7. Isaias hints, at last, at the mode in which the indwelling of the Holy Ghost in the soul of the Christian will be effected, showing that it will resemble the process of generation (Is. lxvi. 8, 9).

## CHAPTER V.

## THE CALL OF THE GENTILES. Is. Lx.

## INTRODUCTION.

**1. THE CHAPTER AND ITS CONTEXT.**—In ch. lviii. and lix. the prophet presents, as it were, a solemn Day-of-Atonement service. When the work of expiation was over, the high-priest resumed the garments of glory and beauty of which he had divested himself (Lev. xvi. 23, 24), and in jubilee years, at the close of the day, the trumpet was sounded, proclaiming release and restoration of forfeited rights throughout the land. Similarly does the prophet in ch. lx. describe the time of restoration (cf. Acts iii. 21). It is a period of creation in which the human world is raised out of confusion and desolation, out of darkness and death into which it had fallen. A new Paradise is planted in which the fruits of righteousness spring forth, and the holy people is seen prepared as a bride for the bridegroom, the true parent of all the living.

But ch. lx. does not bear merely a general resemblance to the restoration that took place in jubilee years after the yearly atonement described in the preceding chapters; there are several particular points in which ch. lx. is placed in opposition to the prophetic Atonement-Service. *a.* In ch. lix. 9, 10 the people has been waiting in vain for light in dark places; in ch. lx. 1, 3, 9 their light is come, and they are bidden to arise from the dead and shine. *b.* In ch. lix. 4, 8, 9, 14 justice and peace stand at a distance; in ch. lx. 17 they govern the Holy City. *c.* In ch. lix. 11, 6, 7 sal-



vation is far off, while violence reigns and causes waste and destruction; in ch. lx. 18 the walls of the city proclaim salvation, there is no more violence to be heard of in the land, nor wasting and destruction. *d.* In ch. lix. 19 reverence for the name of the Lord and his glory is promised, in ch. lx. 1, 2, 9 all this has been realized. *e.* In ch. lix. 20 the redeemer is foreseen, in ch. lx. 16 the work of redemption has been accomplished.

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The Messianic nature of the prophecy is clear from the parallel description of Jerusalem as the centre of a theocracy to which all the nations shall submit (cf. ii. 3; xi. 10; xxv. 6; xlii. 6; xliv. 5; xlix. 6, 22; liv. 15.)

*b.* The light of the Lord spoken of in the prophecy is opposed to the darkness that covers the earth, and to the cloud that oppresses the people. The general darkness and the cloud enveloping the whole earth are not removed, according to the analogy of the Old Testament, except by the Messianic light. Hence the light predicted for Jerusalem in this prophecy is the light of the Messiah.

*c.* The references to the patristic use of the chapter may be found in Kilber's *Analysis Biblica*, 2d ed., i. p. 389.

*d.* The testimony of the Synagogue regarding the Messianic interpretation of Is. lx. is too clear to be rejected.

*Verse 1.* The Targum reads: "Arise, shine, O Jerusalem, for the time of thy redemption is come, and the glory of the Lord is revealed upon thee." The Midrash on Num. viii. 2 (sect. 15) says: "If you are careful in observing the lighting of the lamps, I will let shine for you a great light in the future, as it is said: Arise, be enlightened, for thy light is come." Cf. Ber. R. i. with reference to Dan. ii. 2; Ber. R. 2; Bemidbar R. 21. There are some very interesting remarks on the subject in Yalkut. Thus vol. i. (par. 363, p. 99 c), commenting on Ex. xxv. 3, curiously describes how God will in the world to come return to Israel the various things which they have offered

for the tabernacle. Here the oil is brought into connection with the Messiah in reference to Ps. cxxxi. (cxxxii.) 17 and Is. lx. 1. Again on p. 215 c (at the commencement of the parasha Behaalothekha) we have first a very curious comparison between the work of the tabernacle and that of the six days of creation, after which the question is put: Why did Moses make seven lights and Solomon seventy? To this the reply is given, that Moses rooted up seven nations before Israel, while Solomon reigned over all the seventy nations which, according to Jewish ideas, constitute the world. After this it is added, that God had promised that as Israel had lighted for his glory the lights in the sanctuary, so would he in the latter days fill Jerusalem with his glory, according to the promise in Is. lx. 1, and also set up lights in the midst of it, according to Sophonias i. 12. The Messianic interpretation of Is. lx. is brought out still more clearly in the comments of Yalkut on that chapter. Part of it is curious enough to find place here. After explaining that the light for which Israel is looking is the light of the Messiah, and that Gen. i. 4 really refers to it, it adds that God looked forward to the age of the Messiah and his works, before the creation of the world, and that he hid the light for the Messiah and his generation under his throne of glory. On Satan's questioning him for whom the light is destined, he receives the answer: For him who in the latter days will conquer thee, and cover thy face with shame. On which Satan requests to see him, and when he is shown him, falls on his face and says: I confess that this is the Messiah who will in the latter days cast me, and all the Gentiles, into Gehenna, according to Is. xxv. 8. In that hour all the nations will tremble and say before God: Who is this into whose hand we fall, what is his name, and what is his purpose? On which God replies: This is Ephraim, the Messiah (the second Messiah, the son of Joseph); my righteousness is his name. In the same volume ii. of the Yalkut (par. 359, p. 56 d)

there are other remarkable discussions about the Messiah, in connection with the wars in the days when the Messiah will be revealed, and about Israel's final salvation. One of the passages reminds one almost of the history of the temptation, beginning line 22 from the top: "It is a tradition of our Rabbis that in the hour when king Messiah comes, he stands on the roof of the temple, and proclaims to them that the hour of their deliverance has come, and that if they believe they will rejoice in the light that has risen upon them, as it is written: Arise, be enlightened, for thy light is come (Is. lx. 1). This light will be for them alone, as it is written: For darkness shall cover the earth (v. 2). In that hour also will God take the light of the Messiah and of Israel, and all will walk in the light of the Messiah and of Israel, as it is written: And the Gentiles shall walk in thy light (v. 3). And the kings of the nations will lick the dust from under the feet of the Messiah, and will fall on their faces before him and before Israel, and say: Let us be servants to thee and to Israel" (cf. Edersheim, *The Life and Times of Jesus the Messiah*, vol. ii. pp. 728 f.).

*Verse 2.* The Talmud (Sanhedrin, fol. 99, col. 1) has the following passage: "A Sadducee once asked Rabbi Abuhu: When will the Messiah come? He replied: When darkness will cover your people. Why dost thou curse me? asked the other. The Rabbi answered: The Scripture says: For behold, darkness shall cover the earth." The Midrash on Exod. x. 23 (sect. 14) reads: "God will bring darkness over the nations; but to the Israelites he will give light, as it is said. 'For behold, darkness shall cover the earth'" (cf. *Hebraica*, vol. iv. p. 50).

*Verse 3.* The Midrash on Exod. xii. 2 (sect. 15) reads: "In the future God will make ten new things . . . The fifth is that Jerusalem will be built with sapphires, as it is said: Behold, I will lay . . ." and "I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Is. liv. 12). And these stones will

shine like the sun, and the nations of the world will come and rejoice in the glory of Israel, as it is said: "And the Gentiles shall walk in thy light" (Is. lx. 3; cf. *Hebraica*, l. c., pp. 47 f.).

*Verse 4.* The Midrash on Cant. i. 4 has the following illustration: A queen is introduced whose husband and sons and sons-in-law go to a distant country. Tidings are brought to her: Thy sons are come back. On which she says: Cause for gladness have I, my daughters-in-law will rejoice. Next, tidings are brought her that her sons-in-law are coming, and she is glad that her daughters will rejoice. Lastly, tidings are brought: The king, thy husband, comes. On which she replies: This is indeed perfect joy, joy upon joy. So in the latter days will the prophets come, and say to Jerusalem: Thy sons shall come from afar (v. 4); and she will say: What gladness is this to me! And thy daughters shall rise up at thy side (v. 4), and again she will say: What gladness is this to me! But when they shall say to her: Behold, thy king cometh unto thee (Zach. ix. 9), then shall Zion say: This indeed is perfect joy, as it is written (Zach. ix. 9): Rejoice greatly, O daughter of Zion . . . (cf. Edersheim, l. c.).

*Verse 7* is Messianically applied in the Talmud (Abod. Sar. 24 a).

*Verse 8* is Messianically applied in the Midrash on Ps. xlvii. (xlviii.) 13.

*Verse 19* has a Messianic application in Yalkut (vol. i. p. 103 b), where God says to Israel: In this world you are engaged (or busied) with the light of the sanctuary, but in the world to come, for the merit of this light, I send you the king Messias, who is likened to a light, according to Ps. cxxxi. (cxxxii.) 17 and Is. lx. 19: "The Lord shall be unto thee for an everlasting light" (cf. Edersheim, l. c.).

*Verse 21.* The Talmud (Sanhedrin, fol. 98, col. 1; cf. Yalkut in loc.) reads: "Rabbi Yochanan said: The son of David will come only in a generation which is either wholly guiltless or wholly guilty; for concerning the



former it is written: And thy people shall be all just (Is. lx. 21); and concerning the latter it is written: And he saw that there was no man (Is. lix. 16)" (cf. Hebraica, l. c., p. 48).

*Verse 22* too has a Messianic application in the Talmudic passages already cited.

### IS. LX.

Arise, be enlightened,<sup>1</sup> O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are all come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multi-

<sup>1</sup> Arise, be enlightened. 1. In the beginning of the chapter the prophet first states the condition of the new Jerusalem. Its light is come, and consists in the glory of the Lord; as in the desert the shechinah rested upon the tabernacle, so shall the visible brightness of God illumine the new Sion. 2. Secondly, all the rest of the earth shall be darkness, so that all men shall have to receive their light from Jerusalem. 3. In the third place, the prophet describes the approach of the different classes of men: *a.* Jerusalem is invited to behold above all the approach of her own children from the most distant parts of the world. Sion's sons shall come from afar, and Sion's daughters shall suck (the rendering "rise up" is less good) at her side, and thus obtain their needed strength. *b.* Then the *Gentiles from the east* shall approach Jerusalem, whether they be merchants or shepherds. The wealthy merchants from Arabia Felix shall offer their treasures, and the simple shepherds from the Syrian desert shall offer the best of their flocks. *c.* In the third place, the prophet points to the *Gentiles* who will approach Jerusalem from the *western* part of the world. In their ships they fly as clouds, and they sail as the doves to their homes. Instead of "the ships of the sea in the beginning" we ought to render "the ships of Tharsis among the first." Since Tharsis, or Tartessus in Spain, belonged to the extreme limits of the western world then known to the Jews, the prophet seems to extend the gathering unto Sion farther to the west than to the east. It is interesting to notice a corresponding western tendency in the spread of the divine light of the gospel.

tude of camels shall cover thee, the dromedaries of Madian and Ephraim; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. All the flocks of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee; they shall be offered upon my acceptable altar, and I will glorify the house of my majesty. Who are these that fly as clouds and as doves to their windows? For the islands wait for me, and the ships of the sea in the beginning, that I may bring thy sons from afar: their silver and their gold with them, to the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee.

And the children of strangers<sup>2</sup> shall build up thy walls, and their kings shall minister to thee; for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee. And thy gates shall be open continually; they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought. For the nation and the kingdom that will not serve thee shall perish; and the Gentiles shall be wasted with desolation. The glory of Libanus shall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of my sanctuary; and I will glorify the place of my feet. And the children of them that

<sup>2</sup>And the children of strangers. In the second part of the chapter the prophet develops the future of Jerusalem more in detail. In the first part we have seen in general that the glory of God shall be visibly present in the city; that the Jews and the Gentiles from the East and the West, the merchants and the shepherds, shall come to Sion. Now we are informed: *a.* about the rebuilding of the city: it is especially the Gentiles who will take an active part in this; the prophet appears thus to hint at the future indifference of the great mass of the Jews to the Messianic doctrine. *b.* Then the prophet states that all will be admitted to the new city; its gates will be constantly open. *c.* With this good will, on the part of the city, corresponds the duty on the part of the nations to come to the new Jerusalem; they that will not serve the new city shall be destroyed. *d.* The appearance of the city shall be such as to afford no excuse for not coming to it: 1. its external beauty is symbolized by the glory of Libanus; 2. its honorable position among the nations is shown by the circumstance that even the children of its most dreaded enemies shall bow down before it; 3. this glory shall last for ever; 4. the food and drink of the city shall be of the most exquisite quality: the milk of the Gentiles, and the bread of kings; 5. and, above all, the peace and justice reigning in the city shall surpass the peace and justice of merely worldly nations as gold surpasses brass, and silver iron.

afflicted me shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the holy One of Israel. Because thou wast forsaken and hated, and there was none that passed through thee, I will make thee to be an everlasting excellence, a joy unto generation and generation. And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breast of kings ; and thou shalt know that I am the Lord thy Saviour, and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : and I will make thy visitation peace, and thy overseers justice.

Iniquity shall no more be heard<sup>3</sup> in thy land, wasting nor destruction in thy borders, and salvation shall possess thy walls, and praise thy gates. Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee ; but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. Thy sun shall go down no more, and thy moon shall not decrease ; for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended. And thy people *shall* be all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify *me*. The least shall become a thousand, and a little one a most strong nation ; I the Lord will suddenly do this thing in its time.

<sup>3</sup> **Iniquity shall no more be heard.** In the third part of his prophecy the inspired writer shows us the effects of the peace and justice which he has promised to the new Jerusalem. *a.* There shall be no more iniquity in the city, and no more destruction ; hence, as the Hebrew text has it, “ thou namest thy walls salvation, and thy gates praise.” To be really within the gates of the new Jerusalem implies that one praises God ; and really to live within its walls implies certain salvation. *b.* The very brightness of the moon and the sun will be surpassed by the brightness of God’s presence in the city ; God’s manifestations of power, and goodness, and mercy will eclipse all the excellences of nature. *c.* And this divine light of the city shall not be intermittent, as is the sunlight, at least for any particular part of the world, but it will last perpetually. *d.* In consequence, all the inhabitants of the city shall be just men, and true servants of God. *e.* Finally, the prophet insists on the fertility of the city of God : the least shall become a thousand, and a little one a most strong nation.

## COROLLARIES.

1. The prophet foretells that all the Gentiles will be admitted into the new city of God, and that it will be their duty to enter it.

2. The prophet foretells, at least implicitly, that the Gentiles will manifest a more active interest in the building of the new city of God than will be shown by the Jews.

3. We may even infer from the prophecy, at least in the light of its fulfilment, that the Gentiles of the West will have a larger part in the membership of the new Jerusalem than the Gentiles of the East.

4. The Church rightly applies the prophecy to the adoration of the Magi, because their coming formed the beginning of the conversion of the Gentiles. But it must also be noted that the Feast of Epiphany is a day of thanksgiving not only for the conversion of the Magi, but for the conversion of the Gentiles in general.

5. We need not restrict the complete fulfilment of the prophecy to the second advent of the Christ; the Church has more than verified the most glowing prophetic utterances.



## CHAPTER VI.

## TYPES OF THE MESSIANIC KINGDOM.

## Section I. The Tabernacle.

Ex. xxv. 8, 9; xxix. 43; xl. 33-36; Num. ix. 15-23.

## INTRODUCTION.

**1. TIME AND OCCASION OF THE ERECTION OF THE TABERNACLE.**—The first great group of laws (Ex. xix.-xxiii.) had been given, the covenant had been concluded, and the divine glory had appeared visibly (Ex. xxiv.), when the outward history of the tabernacle began (Ex. xxv.). Moses had before him the great problem of choosing fitting symbols in which to embody the great truths, without the preservation of which the nation would relapse into political nothingness, and would even sink into brutal idolatry. Here it was that the divine help was offered to the lawgiver, showing him the pattern of the tabernacle in all its details, even as an architect conceives the details of a building before he begins its construction. The form and measurement of the material, the order of the ritual, the apparel of the priests, were one and all determined by God himself. Beseleel of the tribe of Juda and Ooliab of the tribe of Dan (Ex. xxxi.) were the two chief artists chosen for the work. But then the sin of the people interrupts the regular course of proceedings (Ex. xxxii.); for a while the people seems to be destined to live without the divine presence, or, at least, without any outward symbol of it (Ex. xxxiii. 3). As in a transition period, a tent is pitched outside the camp which must serve as the “tabernacle of meeting,” without any definite priesthood or any

defined ritual. The execution of the former plan depends on the penitence of the people and on the earnestness of their leader's prayer.

Then another outline of the law is given, another period of solitude follows, before the work can be resumed. The needed workmen and workwomen (Ex. xxxvi. 2-25) place themselves under the direction of Beseleel and Ooliab; the people offer suitable material in excess (Ex. xxxvi. 5, 6); the parts of the structure are completed separately, and on the first day of the second year from the Exodus the tabernacle itself is erected and the ritual, appointed for it, begun (Ex. xl. 2). The tent stood in the middle of the camp: the priests on the east, the other three families of the Levites on the other three sides, were closest in attendance. In the wider square, Juda, Zabulon, Issachar were on the east side; Ephraim, Manasses, Benjamin on the west; the less conspicuous tribes, Dan, Aser, Nephtali on the north; Ruben, Simeon, and Gad on the south. Even when the Israelites marched, the ark retained its central position: the tribes of the east and south were in front, those of the north and west in the rear (Num. ii.). Upon it there rested the symbolic cloud, fiery by night, and dark by day (Ex. xl. 38). When the cloud removed, it was a signal for the march (Ex. xl. 36, 37; Num. ix. 17); as long as the cloud remained, whether for a day, or a week, or a month, or a year, the Israelites remained in the same place (Num. ix. 15-23).

**2. DESCRIPTION OF THE TABERNACLE.**—The tabernacle comprised three main parts: the tabernacle more strictly so called, the tent, and the covering (Ex. xxxv. 11; xxxix. 33, 34; xl. 19, 34). These parts are very clearly distinguished in the Hebrew text, but they are confounded in several instances in our versions. The tabernacle itself consisted of curtains of fine linen, woven with colored figures of cherubim, and a structure of boards which contained the Holy Place and the Most Holy; the tent was a true tent of goats'-hair cloth, and was destined to contain

and shelter the tabernacle; the covering consisted of red rams' and tachash skins, and was spread over the goats'-hair tent as an additional protection against the weather. As to the description of the single parts of the tabernacle, see Ex. xxvi. with its commentaries.

**3. MESSIANIC CHARACTER OF THE TABERNACLE.**—The New Testament repeatedly refers or alludes to the tabernacle as typifying mysteries of the Christian dispensation. Thus we read in John (i. 14): "And the word was made flesh, and dwelt ('tabernacled,' according to the Greek text) among us; and we saw his glory, the glory as it were of the only-begotten of the Father full of grace and truth." But the Apostle of the Gentiles is more explicit on this point (Heb. viii. 1, 2): "Now of the things which we have spoken this is the sum: We have such an high-priest who is set on the right hand of the throne of majesty in the heavens, a minister of the holies, and of the true tabernacle, which the Lord hath pitched, and not man." Again, in Heb. ix. 6, 7, we have another explicit testimony of the Apostle: "Now these things being thus ordered: Into the first tabernacle the priests indeed always entered, accomplishing the office of sacrifices; but into the second the high-priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance." A few verses further on (vv. 11, 12) the same testimony is repeated: "But Christ being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption." To omit several other citations from the Apostle in which this typical character of the tabernacle is inculcated, we must conclude with a passage in which St. Paul in so many words calls the tabernacle a pattern of the heavenly things: "It is not necessary therefore that the patterns of heavenly things should be cleansed with these; but the heavenly things themselves

with better sacrifices than these. For Jesus is not entered into the holies made with hand, the patterns of the true, but into heaven itself, that he may appear now in the presence of God for us" (Heb. ix. 23, 24).

### Ex. xxv. 8, 9.

And they shall make me a sanctuary,<sup>1</sup> and I will dwell in the midst of them; according to all the likeness of the tabernacle which I will show thee, and of all the vessels for the service thereof and thus you shall make it. . . .

<sup>1</sup> They shall make me a sanctuary. The tabernacle was not only modelled on the tent of a desert chief, but it incorporated at the same time the main features of the temples erected in Egypt. Its triple gradation of sanctity—the outer Court, the Holy Place, and the Holy of Holies—was borrowed from the great stone temples of the Nile valley. And its orientation was that commonly adopted in the temples of the same country. In Egypt as in the desert the interior adytum was small in proportion to the rest of the building, and was situated at its western end, and was not lighted from without. In the adytum was the sacred ark, the culminating point of holiness, containing the highest and most mysterious symbols, winged figures, generally like those of the cherubim.

But when we ask what gave its *holiness* to the Egyptian and Israelite ark, we are led at once to the infinite difference between the Egyptian and the Hebrew object of worship. The Egyptian religion was principally cosmical, starting from the productive powers of nature; and the symbols of those powers, though not originally involving what we know as impurity, tended to it fatally and rapidly (Spencer, *De legibus Hebræor.*, iii. 1; Warburton, *Divine Legation*, ii. 4, note), while the symbols predominant among the Hebrews were uniformly ethical; they taught the people to think of God, not chiefly as revealed in nature, but as manifesting himself in and to the souls of men. In the ark of the Hebrews we find the highest revelation of the divine nature that had till then been given to men.

Excepting this essential difference between the Egyptian and the Israelite tabernacle, its material, its manipulation, and its contents resemble each other most strikingly (cf. Baehr, *Symbolik*, i. 216; Spencer, *De legibus Hebræorum ritualibus*, lib. iii. dissert. v. c. 6, sect. 4). "It was the fashion some years ago," says Rev. W. Smith (*The Book of Moses or the Pentateuch*, vol. i. 301), "with writers who questioned the authenticity of the Mosaic books to lay considerable stress on the richness and variety or copiousness of the material, as well as on the high art displayed in its manipulation, as indications of an age long posterior to Moses. There was always enough, indeed, even when information on the subject was most meagre, to show the rashness of such gratuitous writing. But to take up at the present day such a line of reasoning would argue either consummate ignorance or consummate temerity."

## EX. XXIX. 43.

And there will I command the children of Israel, and the altar shall be sanctified by my glory.

## EX. XL. 33-36.

Neither could Moses go into the tabernacle<sup>2</sup> of the covenant, the cloud covering all things, and the majesty of the Lord shining, for the cloud had covered all. If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops; if it hung over, they remained in the same place. For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

## NUM. IX. 15-23.

Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle

<sup>2</sup> Neither could Moses go into the tabernacle. Into the inner sanctuary neither people nor priests as a body ever entered. That in which everything represented light and life was left in utter darkness and in profound solitude. Only once in the year, on the Day of Atonement, might the high-priest enter the Holy of Holies. This fact has its parallel in the spiritual life. Death and life, darkness and light, are wonderfully united; only through death can we enter that state of our being in which there shall be no more death; only through our death to the creatures about us can we enter our supernatural life; only through the darkness of death, finally, shall we pass into that impenetrable light of the beatific vision where with God we shall pass a happy eternity. And similarly could Jesus Christ procure our life, our deliverance from death, only by passing into the abyss of the shadow of death, by entering into the Holy of Holies, offering his own life for ours.

It is worthy of notice that the outer sanctuary was one degree less awful in its holiness. Silver, the type of human purity, took the place of gold, the type of divine glory (Baehr, *Symbol.*, i. 284). It was to be trodden daily by the priests as men living in the perpetual consciousness of the nearness of God, of the mystery behind the veil. Barefooted, and dressed in white linen, like the priests of Isis, they accomplished their ministrations.

Outside the tent, but still within the precincts of the sacred enclosure, was the Court, open to all the congregation of Israel as well as to the Levites, excepting only those that were ceremonially unclean. No Gentile might pass beyond the curtains of the entrance, for that space was reserved for the sacerdotal race of Israel.



as it were the appearance of fire until the morning; so it was always: by day the cloud covered it, and by night as it were the appearance of fire. And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward; and in the place where the cloud stood still, there they camped. At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud abode over the tabernacle, they remained in the same place. And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord and marched not for as many days soever as the cloud stayed over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down. If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward; and if it departed after a day and a night, they took down their tents. But if it remained over the tabernacle for two days or a month or a longer time, the children of Israel remained in the same place, and marched not. But immediately as soon as it departed, they removed the camp. By the word of the Lord they pitched their tents, and by his word they marched, and kept the watches of the Lord according to his commandment by the hand of Moses.

#### COROLLARIES.

1. As Jesus Christ is the only true high-priest of the New Testament, so is the presence of his Father represented by the Holy of Holies; for as the high-priest obtained in the Most Holy Place the remission of sins for the nation once a year, so did Jesus Christ obtain for us remission of our sins by presenting himself as victim in the presence of his Father.

2. As in the tabernacle there were daily offerings in the Holy Place and the Court, so in the New Testament the merits of our high-priest's sacrifice are daily applied to the faithful by means of the *unbloody* offering of the victim offered once in a *bloody* manner.

3. As in the Old Testament God was visibly present over his tabernacle under the appearance of fire by night and of a cloud by day, so in the New Testament God is

visibly present in our churches under the appearances of bread and wine.

4. As in the Old Testament the visible presence of God freed Israel from Egypt, led it through the desert, and brought it into the Promised Land, so does, in the New Testament, Christ's sacramental presence free us from sin, lead us through the wilderness of life, and bring us to the eternal land of promise.

## Section II. The Mercy-Seat.

Ex. xxv. 17-22; Ps. lxxix. (lxxx.) 1.

### INTRODUCTION.

**1. DESCRIPTION OF THE MERCY-SEAT.**—The Propitiatory or Mercy-Seat, in Hebrew “kapporeth,” was according to all writers a covering of the ark. The Hebrew verb “kaphar” signifies to cover, and in this simple meaning it is used in its Qal form in one passage of the Old Testament with reference to the covering of Noe's ark (Gen. vi. 14). In the Piel form (kipper) the verb is used nearly seventy times, and always in the sense of forgiving or reconciling. Now the question arises: must “kapporeth” as applied to the ark be taken in its simple sense of covering, or has it a different meaning? Many recent writers, both Jewish and Christian, have preferred the simple meaning of “a cover,” so that “kapporeth” is nothing but the cover of the ark (Kimchi, Mendelsohn, de Wette, Gesenius, Schott, Fürst, Zunz, Knobel, Herxheimer, Leiser, Benisch, Sharpe, etc.). But Wogue and Kalisch among the Jewish writers, and a number of Christian interpreters, do not follow this opinion of Josephus and Saadia; they regard the “kapporeth” as something quite distinct from the ark. The following reasons incline us to adhere to this second opinion.

*a.* The inspired text always represents the Mercy-Seat as

being placed above, upon the ark (Ex. xxv. 17-22; xxvi. 34), and it never calls it the "cover of the ark," but always supposes a distinction to be made between the "kapporeth" and the ark (Ex. xxx. 6; xxxi. 7; xxxv. 12; xxxvii. 6-9; xxxix. 35; Lev. xvi. 13; Num. vii. 89, etc.). *b.* The Holy of Holies is called in Par. xxviii. 11 the house of the "kapporeth," and in Lev. xvi. 2 it is called the place within the veil before the "kapporeth" which is upon the ark. These expressions do not represent the "kapporeth" as a merely subordinate part of the ark. *c.* The word "kapporeth" is closely related to "kippurim," atonements. No part of the sanctuary is so closely connected with these "kippurim" made on the Day of Atonement as the "kapporeth" (Lev. xvi. 2, 13, 14, 15). *d.* The oldest Jewish tradition favors the view that "kapporeth" is to be regarded as a derivative of the Piel form "kipper." We have already seen that the Piel form of the verb expresses the idea of atonement. This same meaning must, therefore, be given to the "kapporeth." This argument may be based on the LXX. rendering, on the words of Philo, and on the Targums on I. Paral. xxviii. 11. *e.* The New Testament, too (Heb. ix. 5; Rom. iii. 25), supposes that "kapporeth" is not the mere cover of the ark, but has a meaning of its own.

In external form, the Mercy-Seat was a plate of gold with the cherubim standing on it, the whole being beaten out of one solid piece of metal (Ex. xxxvii. 7). It was placed on the ark, and so took the place of a cover.

**2. MESSIANIC CHARACTER OF THE MERCY-SEAT.**—*a.* In Heb. ix. 5, the Apostle refers to the Mercy-Seat in general: "And over it [the ark] were the cherubim of glory overshadowing the propitiatory, of which it is not needful to speak now particularly." But in another passage of the same epistle (iv. 16) St. Paul explains the meaning of the Mercy-Seat: "Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid." And writing to the Romans (iii. 24, 25) St. Paul has a similar allusion to the Mercy-Seat:

"Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath proposed to be a propitiation, through faith in his blood, to the showing of his justice, for the remission of former sins." St. John (I. John iv. 10) agrees with St. Paul's application of the Mercy-Seat: "In this is charity, not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins."

#### Ex. xxv. 17-22.

Thou shalt make also [a propitiatory of the purest gold, the length thereof shall be two cubits and a half, and the breadth a cubit and a half. Thou shalt make also two cherubim<sup>1</sup> of beaten gold, on the two sides of the oracle. Let one cherub be on the one side, and the other on the other. Let them cover both sides

<sup>1</sup> **Two cherubim.** The way in which the cherubim of the Mercy-Seat are here mentioned, with reference to their faces, wings, and posture, favors the common Jewish tradition (Otho, *Rabbin. Lex.*, p. 129) that they were human figures, each having two wings. They must have been of small size, proportioned to the area of the propitiatory. Comparing the references to their form, in this place, in II. Kings xxii. 11, in Ezech. i., x., and Apoc. iv., it appears that the name cherub was applied to various compositions of animal forms. Similar combinations were made by the most ancient of peoples in order to represent conceivable combinations of different forces, such as are denied to man in his earthly state of existence. It is remarkable that amongst the Egyptians, the Assyrians, and the Greeks, as well as the Hebrews, the creatures most frequently introduced into these composite figures were man, the ox, the lion, and the eagle. These were evidently the types of the most important and best known classes of living beings. It appears from Schöttgen's *Horæ Hebraicæ* (p. 1108) that the Rabbinites recognized this in the cherubim described by Ezechiel, whom they regarded as representing the whole of creation engaged in the worship and service of God. According to this view we may suppose that the human form of the cherubim on the Mercy-Seat represented the highest type of created intelligence in the devout contemplation of God's law of love and justice (cf. I. Pet. i. 12). They became thus symbols of the most exalted worship rendered by creatures (cf. August., *Quæst. in Ex. cv.*). It may be added that while the cherubim of the Mercy-Seat bear witness to God's redeeming mercy, the cherubim with the flaming sword at the entrance of Eden bear witness to God's condemnation of sin in man. Thus the most perfect created intelligence yields assent to the divine law in its twofold manifestation of justice and mercy (cf. Clark in the *Speaker's Comment.*, in loc.).

of the propitiatory spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered, in which thou shalt put the testimony that I will give thee. Thence will I give orders,<sup>2</sup> and will speak to thee over the propitiatory, and from the midst of the two cherubim which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee."

Ps. LXXIX. 2.

Give ear, O thou that rulest Israel, thou that leadest Joseph like a sheep, thou that sittest upon the cherubim, shine forth.

COROLLARY.

God present on the Mercy-Seat is truly the type of God forgiving sins in the sacrament of penance. Both the atonement at the propitiatory and the sacrament of penance presuppose confession (cf. ritual for Day of Atonement), and in both the sin is remitted through the merits of the sacrificial blood.

Section III. Aaron, the High-Priest.

Ex. xxviii. 1; xxx. 1, 10; Num. xvi. 39, 40.

INTRODUCTION.

**1. LIFE OF AARON.**—Aaron was the son of Amram and of Jochabed, of the tribe of Levi, and was born in Egypt,

<sup>2</sup> **Thence will I give orders.** The ark with the propitiatory formed the throne of God among men; the ark with the tables of the decalogue was its foundation (Ps. lxxxviii. (lxxxix.) 15; xcvi. (xcvii.) 2) in order to show that God's alliance with Israel was founded on right and justice; the golden cover on the ark was the foot-stool of God, while God himself was resting on the cherubim (I. Kings iv. 4; II. Kings vi. 2; Ps. lxxix. (lxxx.) 2; Ex. xx. 5 f.; xxxiv. 6 f.). Since at the Mercy-Seat took place the most solemn act of propitiation when it was sprinkled with sacrificial blood on the Day of Atonement (Lev. xvi. 14 f.; Heb. iv. 16; ix. 5), the throne of God among men was a real throne of love and mercy.



three years before his younger brother Moses (Ex. vii. 7), under the Pharaoh who began to persecute the Hebrews (Ex. i. 8-11), and who was probably Seti I., the father of Ramses II. We shall divide the life of Aaron into two periods: the time in which he was prepared by God for the priesthood, and the period during which he was high-priest.

*a.* The time previous to the period of Aaron's priesthood may be divided into four preparatory stages, for all else has been omitted in the inspired history. 1. Aaron is made the mediator between God's own vicar, Moses, and the Israelites on the one hand and the Egyptians on the other. When Aaron receives this office, his name is mentioned for the first time in the Bible by the mouth of God himself (Ex. iv. 10-16; cf. vii. 1). Moses had objected to his choice as leader of Israel on the ground that he could not speak to the people nor to Pharaoh. Aaron is then assigned him as his spokesman. At this time Moses was eighty years old and Aaron was eighty-three (Ex. vii. 7). The readiness with which the people received the mission of Moses and Aaron (Ex. iv. 29-31) shows the great authority that Aaron must have gained over his brethren during the absence of Moses (Ex. ii. 15). The two brothers went immediately to Pharaoh, who seems to have been Menephtah I., whose father, Ramses II., had died a short time before (Ex. ii. 23-25; iv. 19). The difficulties they encountered at the court of the ruler are so well known that we need not repeat them here in detail. The miracles which took place by reason of these difficulties established the authority of Aaron so firmly that the work of deliverance was commonly assigned to both Moses and Aaron. God addresses his last commands in Egypt to both alike (Ex. xii. 1); the Holy Ghost joins their names together as Israel's deliverers (Ps. lxxvi. 21); Menephtah addresses to both alike his promises and threats (Ex. viii. 28; ix. 27, 28), and the Israelites in the desert murmur and revolt against both brothers as the cause of their having left Egypt.

2. The second step in the preparation of Aaron for the priesthood consists in his becoming the announcer and the guardian of the manna. The occasion of the manna-rain (Ex. xvi. 2) is too well known to need description here. God spoke to Moses and Aaron to announce the manna and to promulgate the regulations that were to govern the gathering of the heavenly food. Moreover, Aaron receives the special command to gather a "gomor" of manna and to keep it in the tabernacle as a perpetual memorial of God's loving goodness for Israel (Ex. xvi.). This was an express sign of the future connection of Aaron with the sanctuary.

3. The third fact mentioned in the Scriptures serving to prepare Aaron for his exalted office occurred during the attack on the Israelites by the Amalecites. While Josue with all the bravest men of Israel fought against the foe, Moses with Aaron and Hur ascended the summit of a mountain and there prayed for the success of the Hebrew army. As long as Moses held his hands lifted up to heaven the Amalecites were defeated, and it is well remembered how Aaron and Hur supported the arms of Moses till the army of the enemies had been destroyed (Ex. xvii. 8-16). This was an important lesson for Aaron, showing him the power and the necessity of intercessory prayer on the part of him who represents the people before Almighty God.

4. There is a fourth most important preparatory step which precedes Aaron's final election to the priesthood. After the great theophany mentioned in Ex. xxiv. 10, Moses with Josue ascended the mountain, and Aaron with Hur had charge of the public affairs of the people during the time of Moses' absence (Ex. xxiv. 9-14). Then it came to pass that the people desired to have an idol such as they had seen in the land of Egypt, and Aaron was weak enough to yield to the wishes of the people (Ex. xxxii. 1, 2, 5; Ps. cv. 19, 20). It is of little import here whether Aaron and the people really adored the idol

made of metal, or whether they considered the idol as an image of God ; the grievousness of the offence is sufficiently plain from the words of Moses (Ex. xxxii. 21) addressed to his brother, and from the punishment inflicted on the unhappy people (Ex. xxxii. 28; Deut. ix. 20). God thus showed the future pontiff of the Old Testament, even as later on he showed to the future Vicar of Christ, that left to ourselves we are capable of any sin and crime, even those which by the grace of God we abhor the most.

b. What the Scripture tells about Aaron's priesthood may be reduced to five heads: 1. Aaron is formally consecrated as high-priest. The ceremonies accompanying this consecration may be seen in Ex. xxix.; the solemn blessing of the people was no doubt given in the words of Num. vi. 24-26; the ratification of Aaron's consecration and its divine attestation by means of the fire that fell from heaven are told in Lev. viii. and ix.

2. Aaron receives a severe lesson concerning the importance that God attaches to the faithful observance of the ceremonial rites. On the very day of their father's consecration, Nadab and Abiu, the oldest two sons of Aaron, failed to observe the ceremonies prescribed by God (Num. iii. 4; xxvi. 61). A flame of fire, bursting forth probably from the altar of incense, killed them immediately, and whatever may have been the grief and awe of the afflicted father, Lev. x. imposed silence on the pontiff.

3. The third fact referring to Aaron after he had received the priestly dignity shows how God defended the authority of Moses against him and his sister Mary. It was at the second station after the Israelites had left Sinai that Aaron and Mary began to speak against Moses on account of his Ethiopian wife (Num. xii. 1). Both Mary and Aaron may have been elated by the divine favors they had received (Num. xii. 1, 2); but the punishment seems to imply that Mary was the more guilty one of the two, since she alone was stricken with the leprosy (cf. Num. xii.).

4. After thus upholding the authority of Moses against Aaron and Mary, God defends also the authority of Aaron against all attempts of his ambitious rivals. It had been a tradition in oriental families that the eldest son exercised the rights of the priesthood. Whatever might have been the predictions of the dying patriarch Jacob concerning the future fate of the tribes, when the time of their fulfilment arrived the tribe of Ruben found it extremely irksome to resign this hereditary right. But besides this radical predisposition on the part of the Rubenites against acknowledging the newly conferred dignity of Aaron, there was Core, the cousin of Moses and Aaron, who excited open revolt in Dathan, Abiron, and Hon, all of Ruben's tribe. The fate of these insurgents—for it is well known that they were swallowed up by the earth opening beneath them—terrified the people for an instant into submission; but then loud murmuring broke out against Moses and Aaron as being the authors of this chastisement. It was on this occasion that the cloud of the divine presence covered the two brothers, and that God expressed his solemn purpose of destroying the whole nation (Num. xvi. 43-45). Only the incense and the prayer offered by Aaron appeased the divine anger. And to confirm Aaron's authority still more, God made the rod of Levi spring forth into blossom (Num. xvii.).

5. Finally, the inspired text tells us of the death of Aaron. Thirty-seven years after the events last related—for Moses tells us only of the first, the second, and the fortieth year of the wandering in the desert—in the first month of the fortieth year, the Israelites had encamped at Cades, in the desert of Sin, where Mary, the sister of Moses and Aaron, died and was buried. During the stay in this place the water began to fail, and the people murmured against their leaders, as they had done so often during their journey through the desert. God promised to give the people water from the rock, and it was precisely at this juncture that the confidence of Moses and



Aaron seems to have failed in the presence of the people. Hence they were condemned by God never to enter the Promised Land, but to die in the desert (Num. xx. 2 ff.; Ps. cv. 33). About four months later the Hebrews came to Mount Hor, and here God revealed to Moses that the end of Aaron had come. Moses took Eleazar, Aaron's son, and Aaron himself to the top of the mountain, and there he invested Eleazar with the high-priestly dignity. Then Aaron died, and when the people heard of his death, they mourned for him thirty days throughout all the families of Israel (Num. xx. 24-30).

**2. TYPICAL CHARACTER OF AARON.**—The typical character of Aaron has been unmistakably pointed out by St. Paul in his epistle to the Hebrews (v. 4, 5): "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high-priest, but he that said unto him: Thou art my son, this day have I begotten thee." The same doctrine is again stated in the same epistle to the Hebrews (ix. 11, 12): "But Christ being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation; neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption." And in the latter part of the same chapter (vv. 24-26) St. Paul repeats the typical meaning of the Hebrew priest: "For Jesus is not entered into the Holies made with hand, the patterns of the true, but into heaven itself, that he may appear now in the presence of God for us; nor yet that he should offer himself often, as the high-priest entereth into the Holies every year with the blood of others; for then he ought to have suffered often from the beginning of the world; but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself."



EX. XXVIII. 1.

Take unto thee also Aaron <sup>1</sup> thy brother with his sons from the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, <sup>2</sup> Eleazar and Ithamar.

EX. XXX. 1, 10.

Thou shalt make also an altar to burn incense, of setim-wood. . . . And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, and shall make atonement upon it in your generations. It shall be most holy to the Lord.

NUM. XVI. 39, 40.

Then Eleazar the priest took the brazen censers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, fastening them to the altar, that the children of Israel might have for the time to come wherewith they should be admonished, that no stranger or any one that is not of the

<sup>1</sup> **Take unto thee Aaron.** In accordance with the principle involved in the dedication of the first-born (Ex. xiii. 2 ; Num. iii. 12, 13) the external rites of worship had generally been conducted by the head of the tribe or family. Moses, as the divinely appointed leader or head of the nation, had on special occasions appointed those who were to offer sacrifice, and he himself had sprinkled the sacrificial blood of the victims on the people (Ex. xxiv. 5, 6, 8). Even on the completion of the tabernacle, after Aaron and his sons had been called to the priesthood, Moses took part in the daily services of the sanctuary (Ex. xl. 23-29, 31, 32) until the consecration of the family of Aaron, on which occasion Moses appears to have exercised the priestly functions for the last time (Lev. viii. 14-29 ; cf. Ex. xxix. 10-26). The selection of the whole tribe of Levi for the entire cycle of religious services is mentioned in Num. iii. 5-13 ; viii. 5-26 ; xviii. 1-32 (cf. Clark, *The Speaker's Commentary*, in loc.).

<sup>2</sup> **Nadab and Abiu.** Nadab and Abiu, the two elder sons of Aaron, accompanied their father and the seventy elders when they went with Moses part of the way up the mountain (Ex. xxiv. 1, 9). Soon after their consecration they were punished for offering strange fire before the Lord (Lev. x. 1, 2). Eleazar and Ithamar are here mentioned for the first time, except in the genealogy (Ex. vi. 23). Eleazar succeeded his father as high-priest, and his son succeeded him (Jud. xx. 28). But Heli, the next high-priest mentioned in the Scripture, was of the line of Ithamar. The representatives of both families held office simultaneously under David (cf. I. Par. xiv. 1-3 ; II. Kings viii. 27 ; Clark, l. c.).

seed of Aaron should come near to offer incense to the Lord, lest he should suffer as Core suffered, and all his congregation, according as the Lord spoke to Moses."

#### COROLLARY.

As Melchisedech is the type of the priesthood of the New Testament in so far as it offers an unbloody sacrifice, so Aaron is the type of our high-priest who has by a bloody sacrifice, by the oblation of his own blood, entered once into the Holies, i.e., into the presence of his heavenly Father, and given satisfaction for all. Even the details of the life of Aaron may be applied to the life of Christ; but this development would lead us too far for our present purpose.

#### Section IV. The Manna.

Ex. xvi. 1-15 ; Ps. lxxvii. (lxxviii.) 24, 25.

#### INTRODUCTION.

**1. COMPARISON OF THE MANNA OF EXODUS WITH THE NATURAL PRODUCT OF THE NAME.**—*a.* **Points of Agreement.** There is a general resemblance between the manna of Exodus and the natural product in color, in taste, in shape, and in the time and place of the appearance. The natural manna of the peninsula of Sinai is the sweet juice of the tarfa, a species of the tamarisk. It exudes from the trunk and branches in hot weather, and forms small round white grains. In cool weather it preserves its consistency; in hot weather it melts rapidly. It is either gathered from the twigs of the tamarisk, or from the fallen leaves underneath the tree. Its color is a grayish yellow. It begins to exude in May, and lasts for about six weeks. The Arabs cleanse it from leaves and dirt, boil it down, strain it through coarse stuff, and keep it in leather bags. It is used as honey with bread, for it tastes sweet and has a slightly aromatic flavor. Ehrenberg believes that it is

produced by the puncture of an insect. In rainy seasons it is abundant, but in some years it is altogether wanting. The whole quantity now produced in a single year does not exceed 600 or 700 pounds. It is found especially in the Wady Gharandel, i.e., Elim, the Wady Sheich, and in some other parts of the peninsula. Seetzen in 1807 was the first who described the natural product with scientific accuracy (cf. Kruse's notes on Seetzen, v. iv. p. 416; Cook, Speaker's Comment. I. p. 320 f.).

*b. Points of Difference between the Natural Product and the Manna of Exodus.*—1. The manna of Exodus was not found under the tamarisk tree only, but on the surface of the desert, after the disappearance of the morning dew. 2. The quantity gathered by the Israelites in a single morning far exceeded the total amount gathered now in a whole year. 3. There was no supply of the manna on the Sabbath day. 4. The manna of Exodus could be ground, baked, and in other respects treated as meal. 5. The manna of Exodus was found in an area of territory larger than that of the natural product; for the manna lasted till Israel reached the land of Canaan.

*c.* It follows that the manna of Exodus must be regarded as a miraculous phenomenon, brought about by God's special interposition. We have all the necessary conditions for such a miracle. *α.* The people of Israel should have perished of hunger, had not God supplied them with the needed food in a supernatural manner. *β.* The preservation of this people entered into God's supernatural providence, since the Saviour of the human race was to be born of Jewish blood. *γ.* Finally, the manner in which the miracle was worked agrees exactly with the common way in which God interposes specially in the events of nature: he supplied such food as could be naturally expected in the regions through which the Hebrews were passing, though he increased the quantity and altered the quality according to the special needs of the people.

**2. TYPICAL CHARACTER OF THE MANNA.**—The typical character of the manna may be learned from the gospel according to St. John (vi. 31–35): “Our fathers,” the Jews said to Jesus, “did eat manna in the desert, as it is written: He gave them bread from heaven to eat. Then Jesus said to them: Amen, amen, I say to you, Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven; for the bread of God is that which cometh down from heaven, and giveth life to the world. They said therefore unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life; he that cometh to me, shall not hunger, and he that believeth in me, shall never thirst.” And again, in vv. 48–50: “I am the bread of life; your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it, he may not die.” St. Paul (I. Cor. x. 3) confirms this typical interpretation of the manna where he says: “and [they] did all eat the same spiritual food.”

#### EX. XVI. 1–15.

And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured<sup>1</sup> against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt,

<sup>1</sup> The children of Israel murmured. For six weeks after the Exodus the Israelites were well supplied with food; only water failed them. In the desert of Sin was abundance of water, but the provisions became scarce. It was owing to this fact that the people wished to have died in the desert by the hand of the Lord, even as the first-born had perished, or perhaps as the Egyptians had been swallowed up in the waves of the Red Sea. The circumstance that they refer to the flesh-pots of Egypt shows that the Egyptians had well provided the people with the necessaries of life, or perhaps it implies the fertility of the district in which the people had lived during the time of bondage.

when we sat over the flesh-pots and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold, I will rain bread<sup>2</sup> from heaven for you; let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law or no. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. And Moses and Aaron said to all the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord. For he hath heard your murmuring against the Lord; but as for us, what are we, that you mutter against us? And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full. For he hath heard your murmurings with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord. Moses also said to Aaron: Say to the whole congregation of the children of Israel: Come before the Lord, for he hath heard your murmuring. And when Aaron spoke to all the assembly of the children of Israel, they looked towards the wilderness; and behold, the glory of the Lord appeared in a cloud. And the Lord spoke to Moses, saying: I have heard the murmuring of the children of Israel; say to them: In the evening you shall eat flesh,<sup>3</sup> and in the morning you shall have your fill of bread; and you shall know that I am the Lord your God. So it came to pass in the

<sup>2</sup> **I will rain bread from heaven.** These words mark from the outset the supernatural character of the supply. The trial to which God subjected the people consisted in the restraint he put upon them as to the amount of manna they were allowed to collect each day: "the portion of a day in its day;" only on the sixth day the double portion was allowed to be gathered, in order to keep the sanctity of the Sabbath intact.

<sup>3</sup> **You shall eat flesh.** The identity of the birds here mentioned with the common quail may be assumed without the slightest hesitation. The bird migrates in spring in immense numbers from the south, and is nowhere more common than in the neighborhood of the Red Sea. When exhausted by a long flight, the bird is easily captured even with the hand. The flesh is palatable and wholesome when eaten moderately. In the present instance we read of a single flight so dense that it covered the encampment. The miracle consisted in the precise time of the arrival and its coincidence with the announcement.



evening that quails coming up, covered the camp; and in the morning a dew lay round about<sup>4</sup> the camp. And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar-frost on the ground. And when the children of Israel saw it, they said one to another: Man-hu! which signifieth: What is this! for they knew not what it was. And Moses said to them: This is the bread which the Lord hath given you to eat.

PS. LXXVII. 24, 25.

And had rained down manna upon them to eat, and had given them the bread of heaven. Man ate the bread of angels, he sent them provisions in abundance.

#### COROLLARY.

The particulars in which the manna may be regarded as a type of the Holy Eucharist need not here be discussed. Both are given by God in a miraculous manner; both serve as food for poor human pilgrims in the desert, on their way to the Promised Land; both nourish the partaker according to the disposition of his soul; both assume that particular taste, spiritual or physical, which the partaker most desires.

#### Section V. The Rock of Horeb.

Ex. xvii. 5, 6, 7; Num. xx. 10, 11; Ps. civ. (cv.) 41.

#### INTRODUCTION.

**1. THE INCIDENT IN ITS HISTORIC SETTING.**—Ex. xvi.-xix. describes the journey of the Israelites from Elim to Sinai, including the particulars respecting the quails

<sup>4</sup> **A dew lay round about.** The text appears to imply that the season was unusually moist and rich in fogs and dew; for a damp season naturally produces manna in greater quantities. As to the name "manna," it is often derived from the interrogative "man-hu," what is this? But others have recourse to the Arabic word "man," gift, present, or to the Egyptian "man-hut," which is the common Egyptian name for the white manna. Certain writers contend that the word is derived from the verb "manah," to distribute or apportion.

and the manna in the wilderness of Sinai (ch. xvi.); the miraculous supply of water at Rephidim, and the conflict with Amalec at the same place (ch. xvii.); the meeting with Jethro, and the counsel he gave to Moses (ch. xviii.).

**2. MESSIANIC APPLICATION OF THE EVENT.**—The Apostle, in his first epistle to the Corinthians, clearly and unmistakably applies this miraculous event to Jesus Christ: "And all drank," he says (I. Cor. x. 4), "the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ)."

EX. XVII. 5, 6, 7.

And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel, and take in thy hand the rod wherewith thou didst strike the river, and go. Behold, I will stand there before thee, upon the rock Horeb;<sup>1</sup> and thou shalt

<sup>1</sup>Upon the rock Horeb. The name Horeb signifies dry, parched, and points to a miraculous intervention of God's goodness. It cannot be determined at what particular point Moses struck the rock; it would seem, however, that the miracle happened in the sight of the ancients, and not of the people. If this be true, it is not probable that the rock was struck near the summit of the mountain. There are several traditions connected with this event:

a. After the miracle happened, the rock followed the Israelite hosts on all their journeys through the desert. This tradition is found in the Targumim and the Midrashim. Onkelos (Num. xxi. 18 f.) tells us: "From that time when it [the well] was given [to the Israelites], it ascended with them from the torrents to the hills and from the hill to the valley." Bammidbar R. (fol. 182 b, sect. 1) and Yalkut Rubeni (fol. 144) have a similar passage: "How was the well shaped? It was as a rock, as a bee-hive, and round, and it rolled about, and it went with them on their journeys. When the camp was pitched, and the tabernacle erected, the rock came and took its place in the court of the tabernacle. Then the princes came, and stood beside it, saying: Ascend, O well (Num. xxi. 16), and it ascended. Since, after the death of Mary, God gave a second time water from the rock (Num. xxi. 16), the first miracle was ascribed to the merits of Mary, and the miraculous rock itself was usually called 'the fountain Miryam.'" This is expressly stated by Rashi (in Taanith, fol. 19 a): "The fountain Miryam was the rock out of which flowed the waters. It rolled about, and went with the Israelites, i.e., that very rock which Moses had struck with his staff." According to Alshesh (in Legem, fol. 236 a) "it went with them after the manner

strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel; and he called the name of that place Temptation,<sup>2</sup> because of the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or not?

#### NUM. xx. 10, 11.

And having gathered together the multitude before the rock, of a foot-passenger, and was constantly full. For behold, the Israelites passed through thirty-eight stations in the desert, and the fountain Miryam was with them in each one; for it went from place to place to their stations." There is another version of the tradition which makes the rock so small that Mary could carry it in her bosom (cf. Shöttgen, *Horæ Hebraicæ et Talmudicæ*, p. 623 f.). We need not mention the opinion of those interpreters who contend that St. Paul, in the foregoing passage of his first epistle to the Corinthians, either stated this same Jewish tradition (de Wette, Baur, etc.), or at least alluded to it (Maier, Drach, Bisping, Delitzsch, Schneder-mann, etc.).

*b.* A second view contends that though the rock itself did not follow the Israelites on all their journeys, its waters did; they divided into streams and rivers that flowed uphill and downhill, whithersoever the hosts of Israel directed their march (Erasmus, Grotius, Estius, Menochius, MacEvilly, etc.).

*c.* Calmet proposes a third view, less repugnant than the two just stated, but not fully conformable with the text of St. Paul. The rock followed the Israelites, because the water, which they took with them from the rock, lasted till they came to a district in which they found a sufficient natural water-supply. Others again are of opinion that the water-supply taken by the Israelites from the rock at Horeb was sufficiently large to serve them in all the dry places into which they happened to come.

*d.* The true explanation of the words of the Apostle is suggested by the text itself. St. Paul calls the rock "the spiritual rock;" he says that this rock "followed them," and that the rock was Christ. Now the name "rock" as applied to God is by no means uncommon in the Old Testament; and since, in point of fact, all grace was given in the Old Testament on account of the future incarnation of Christ (as in the New Testament all grace is due to the merits of Christ), the Apostle is right in saying that all drank of the "spiritual rock," i.e., of the bounty granted to Israel for the sake of Christ's future incarnation; and that the rock followed them through the desert, because the Word's ever-watchful providence accompanied Israel on all its ways, and protected it in all its difficulties.

<sup>2</sup> The name of that place Temptation. The Hebrew text differs here somewhat from our version. It reads: "And he called the name of the place Temptation [Massah] and Chiding [Meribah]." These names appear to have been retained by later writers, who do not mention Rephidim and Kadesh. Matt. iv. 7 offers a lesson on the importance of this event.

he said to them: Hear ye, rebellious and incredulous: Can we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank.

Ps. CIV. (CV.) 41.

He opened the rock, and waters flowed; rivers ran down in the dry land.

COROLLARIES.

1. In this passage we meet the word "rock" in the meaning in which it occurs in many Old Testament passages that have been somewhat modified in our version; for we find that instead of the Hebrew "rock," the person denoted by "rock," God or Lord, is substituted. We may refer to Deut. xxxii. 4, 15, 18; Ps. xvii. 3; II. Kings xxii. 2; Ps. xli. 10; Is. xvii. 10; xxvi. 4, etc.

2. As the rock in the desert was the touchstone on which the faith of Moses and Aaron was tried and found wanting, so in the New Testament the person of Christ crucified is the stone of stumbling for all the feeble in the faith.

3. As the rock in the desert was always ready to give the needed water-supply to Israel, so is Christ in the New Testament always ready to supply our every need. But we must strike his Sacred Heart with acts of faith, hope, and charity in order to receive the needed assistance.

## CHAPTER VII.

## CONVERSION OF THE SYNAGOGUE. (MICH. IV. 1-8.)

## INTRODUCTION.

**1. THE PROPHECY AND ITS CONTEXT.**— The prophet's second discourse begins with ch. iii. and extends to ch. v. In ch. iii. the inspired author speaks first against the unfaithful princes (iii. 1-4), then against the false prophets (vv. 5-8), and thirdly against princes, priests, and false prophets, adding in express terms the description of the punishment: the royal palace, the city, and the temple shall be destroyed (9-12). In the following chapter the prophet announces a triple restoration corresponding to the triple destruction: the temple-mount will be restored (iv. 1-5), the city will be rebuilt, and the royal dignity brought back to its original splendor (iv. 6-8). But before this time of restoration, the Israelites will have to undergo most severe afflictions, which are described by the prophet under three different symbols, each being followed by a promise of future liberation (iv. 9, 10; 11-13; v. 1-3). Then follows a description of the Messianic kingdom (v. 4-8), and, finally, Micheas again insists on the *manner* in which all this will be brought about (v. 9-14).

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* We may infer the Messianic nature of the prophet's predictions in the first place from the time, "in the last days," when the prophecy is to be fulfilled. It is true that this phrase is employed in Gen. xlix. 1; Deut. xxxi. 29; Num. xxiv. 14, of a time that does not, at first sight, appear to be necessarily Messianic. But in all these instances the



Messianic days are, at any rate, part of the time at which the predictions will be accomplished. It is, however, generally granted that, at least in the *prophetic* writings, the phrase applies to the times of the Messiah (Os. iii. 5; Joel ii. 28; Is. ii. 2; Jer. xxx. 24; xlviii. 47; xlix. 39; Ez. xxxviii. 8-16, etc.). This usage is confirmed by the writings of the Rabbis, who distinguish between "this age" [world] and "the age [world] to come," applying the latter term to the days of the Messiah. Another confirmation of the same manner of speaking we find in the New Testament (Heb. ix. 11; ii. 5; I. Pet. i. 5, 20; II. Pet. iii. 3; I. John ii. 18; Jud. 18).

b. In the second place, the Messianic character of the prophecy is plain from the text itself. The mountain of the house of the Lord is understood by most Christian commentators as symbolizing the Church of Christ (cf. Cyril, Theodoret, Rupertus, Ribera, Sanchez, a Lapide, Menochius, Tirinus, Calmet, etc.; cf. Ps. xlvii. 2; lxvii. 16, 17; Ezech. xvii. 22, 23), and by some as signifying the person of Jesus Christ himself (Jerome; cf. Reinke, *Messian. Weissag.* iii. p. 257). This proof may be seen more fully developed in Knabenbauer, "*Erklärung des Propheten Is.*," p. 62. The opinion of St. Ephrem, who applies the literal meaning of the prophecy to the restoration of the temple after the Babylonian captivity and its typical meaning to Christ, and the view of Theodore of Mopsuestia, who refers the prediction only to the restoration after the Babylonian exile, are both unsatisfactory, since the events after the exile do not completely fulfil the words of the prophet (cf. Is. ii. 2; II. Kings vii. 26; III. Kings ii. 45, etc.). The words "he will teach us of his ways, and we will walk in his paths" also refer to the time of the Messiah. For the teaching of the law on the part of God, and its observance by the people, is commonly attributed to the Messianic period (cf. Is. liv. 13; Jer. xxxi. 33; Ezech. xxxvi. 25; Os. ii. 19; and all the passages that refer to the holiness of the New Jerusalem, e.g., Is. liv. 10;

lx. 15; lxi. 7; lxii. 8; Jer. iii. 15; xxxiii. 15; Os. xiv. 5 f.). Finally, the general peace promised by Micheas is generally considered by the prophets as characteristic of the Messianic age (cf., e.g., Is. ix. 6; xi., etc.). See also the chapter on "The Prince of Peace." Concerning the Messianic reference of the clause "tower of the flock," see the commentary.

c. The references to the patristic testimonies in favor of the Messianic nature of the prophecy may be found in Kilber's *Analysis Biblica* (2d ed., vol. i. p. 499).

d. Finally, a word about the interpretation which the Synagogue gave of the prophecy: The Talmud (Shabbath, fol. 63, col. 1) has the following words about verse 3: "Rabbi Eliezer said: In the time of the Messiah will not be found any arms, because they will not be needed, for it is said, nation shall not take sword against nation." Verse 5 has a Messianic explanation in Shemoth R. 15. The Targum on verse 8 reads: "And thou, O Messiah of Israel, who art hidden by reason of the sins of the congregation of Sion, the kingdom is to come to thee hereafter."

#### MICH. IV. 1-8.

And it shall come to pass:<sup>1</sup> In the last days,  
That the mountain of the house of the Lord shall be prepared  
In the top of mountains  
And high above the hills,  
And people shall flow to it,  
And many nations shall come in haste

<sup>1</sup> And it shall come to pass. a. This passage, with slight variations, is the same as Is. ii. 2, 3, 4. The question, which of the two prophets depends on the other, has been variously answered: Caspari, Hengstenberg, Delitzsch, Keil, etc., believe that Micheas wrote the passage before Isaias; Kay and his adherents contend that Micheas has taken the passage from Isaias; there are other interpreters who are of opinion that both Micheas and Isaias have copied a more ancient writer.

b. According to Bickel (*Carmina Vet. Test. metricæ*, p. 211) the first part of the prophecy may be metrically arranged so as to form three stanzas, each containing six heptasyllabic lines. The subject of the prophecy is elevated enough to justify this poetical interpretation of the words.

And say: Come, let us go up to the mountain of the Lord,  
 And to the house of the God of Jacob,  
 And he will teach us of his ways,  
 And we will walk in his paths ;  
 For the law shall go forth out of Sion,  
 And the word of the Lord out of Jerusalem.

c. The Messianic character  $\alpha$ . of the clause "in the last days,"  $\beta$ . of the symbol which the prophet uses,  $\gamma$ . of the divine doctrine which the nations shall be eager to learn, and  $\delta$ . of the universal peace, we have already explained in the Introduction to this chapter. We need only add that the promised peace has found various applications:

1. There are authors (Cyril, Theodoret, Theophylactus, Calmet) who see this prediction fulfilled in the peace which reigned all over the world at the time of Christ's birth. But it is evident that the prophetic promise does not point to such a merely transitory cessation of all war ; 2. others have therefore pointed to the comparative rarity of war and strifes in Christian times and among Christian nations, without, however, thereby assigning an adequate fulfilment of the prophet's prediction. 3. Nor can it be said that in Christian times there will be no unjust wars ; for it can hardly happen that a war is just on the part of both contesting nations. 4. It appears, therefore, that we must adhere to the explanation given by Sa, a Lapide, and a number of other commentators, and suggested by St. Paul (Rom. viii.), according to which the principles contained in Christ's doctrine are such as to banish all war ; the fact that there are still wars in the Christian world shows that Christ's principles are not fully carried out in our life.

d. Finally a word about the connection between the sentence "for all peoples will walk every one in the name of his god . . ." and the text preceding it. *Explanations* :  $\alpha$ . The sentence assigns the reason of the general peace that shall reign on the earth. The whole passage means, then : There shall be peace and safety for us, because we trust in the name of the true God ; there is no peace for the Gentiles, because every one trusts in the name of his false god. Others give the same explanation with a slight modification: Though all the nations trust in the name of their false gods, we trust in the Lord God, and shall on that account find safety (cf. Sanchez, Ribera, Mariana, Schegg, Keil). But since there is question of the Messianic peace, the reason of its presence cannot be found in the piety and the true worship of the Israelites.

$\beta$ . Other authors have preferred, therefore, to regard the sentence as an exhortation to worship the one true God : Though the Gentiles trust in the name of their false gods, let us trust in the name of the Lord God (cf. Tirinus, Menochius, Rosenmüller, Reinke). It is argued that a similar exhortation follows the beginning of the passage in Is. ii. 2 ff. But the grammatical construction of the last sentence does not admit a construction of this kind. The tense of both verbs is the same, and while in Isaias we have the exhortative form of the verb, we find in Micheas the mere imperfect.

And he shall judge among many peoples  
 And rebuke strong nations afar off ;  
 And they shall beat their swords into plow-shares,  
 And their spears into spades ;  
 Nation shall not take sword against nation,  
 Neither shall they learn war any more.

And every man shall sit under his vine and under his fig-tree, and there shall be none to make *them* afraid ; for the mouth of the Lord of hosts hath spoken *it*. For all peoples will walk every one in the name of his god ; but we will walk in the name of the Lord our God for ever and ever.

In that day, saith the Lord, I will gather up her that halteth,<sup>2</sup> and her that I had cast out I will gather up, and her whom I had afflicted. And I will make her that halted a remnant, and her that had been afflicted a mighty nation ; and the Lord will reign over them in Mount Sion, from this time now and for ever. And thou, O cloudy tower of the flock,<sup>3</sup> of the daughter of Sion, unto thee shall it come ; yea the first power shall come, the kingdom to the daughter of Jerusalem."

γ. It follows, therefore, that we must take the conjunction "ki," which has been rendered "for" in our version, in an asseverative meaning, so that the whole passage may be paraphrased: Truly, while the Gentiles trust in their idols and perish with them, we trust in the Lord God, and find in him our peace and safety (cf. Knabenbauer, Prophet. Minor. i. p. 433).

<sup>2</sup> I will gather up her that halteth. Thus far the prophet has described the restoration of the *temple-mountain* ; now he begins to predict the rebuilding of the *city*. In ii. 12 he introduced the figure of the flock as applied to the people ; now he continues the same figure, only supposing that the sheep of the flock are suffering from fatigue and sickness (Os. i. 10; Is. x. 21; Am. iii. 12). Out of this wearied flock the Lord will select only "a remnant," but this remnant will be a mighty nation. And instead of being ruled by the Lord through the house of David, the Lord himself will govern Sion, belonging himself to the house of David. It is clear from the words, "and the Lord will reign over them in Mount Sion," as well as from the Messianic nature of the context, that this promise is identical with the prediction found in St. Paul's epistle to the Romans (ix. 27; xi. 5, 25).

<sup>3</sup> O cloudy tower of the flock. In these and the following words the prophet predicts the restoration of the *royal dignity* among the Jewish people. The present Hebrew text may be rendered : "And thou, the tower of the flock, the hill of the daughter of Sion, unto thee shall it come; yea the former dominion shall come, the kingdom of the daughter of Jerusalem." "The tower of the flock," or the



## COROLLARIES.

1. We may infer from this prophecy the *unity* of the Church, since the mountain of the house of the Lord is the centre of the Messianic theocracy to which all shall be gathered.

2. From this prophecy we deduce the *sanctity* of the Church, since the nations exhort one another: "Come let us go up to the mountain of the Lord . . . and he will teach us of his ways, and we will walk in his paths" (cf. Gal. iii. 19; I. Cor. xv. 56; Rom. v. 20; vii. 5; Acts. xv. 10).

3. From the same prophecy follows the *catholicity* of the Church, since "many nations shall come in haste" and "people shall flow to" the mountain of the Lord (Is. ii. 2).

flock-tower, supposes the eastern custom of erecting a tower to serve as shelter and look-out for those employed in keeping the flocks. But even presupposing this allusion, the term may be explained variously:

*a.* It has been taken as the proper name belonging to a structure, or the old site of one, known as "the Flock-tower," or the "Tower-of-Edar" (Gen. xxxv. 21), near the encampment of Jacob after the death of Rachel. It may not have been far from Bethlehem (cf. Gen. xxxv. 19, 21), and has been assumed to have been a suburb of that city, and the abode of David's family. Thus it may stand in general as a symbol for the family of David and its royal line. The prophet may have associated both Jacob the shepherd and David the shepherd with the term "Flock-tower" (cf. Hengstenberg, *Christology*, i. p. 455; Engl. transl. in Clark's librar.).

*b.* It is most probable that "flock-tower" is here an appellative, and is as such applied to the fortress of Sion. These structures must have been of stability and importance, since they engaged the attention of Ozias and Joatham (II. Par. xxvii. 4; xxvi. 10). As the erection of them was a royal work, perhaps actually in progress at the time of Micheas, they must have been familiarly known and spoken of. The prophet has just now likened the people to a flock, and the continuation of the figure, only passing from the flock to the shepherd, the Great Shepherd of the chosen people, is therefore not at all surprising. The metaphor occurs also in Ps. xxx. 1-3; lxx. 3; Prov. xviii. 10. A Jewish tradition preserved in the Targum of Jonathan identifies the "flock-tower" with the Messiah. The prophet, therefore, predicts that the kingdom belonging to the daughter of Sion, or the right to rule over the daughter of Sion, shall come to the "flock-tower," to the Messiah himself, who will be unto the daughter of Sion all that a safe flock-tower is to the sheep (cf. Clark in the Speaker's Commentary, in l. c.).



4. In the same passage the *apostolicity* of the Church is, at least, implied, since all the nations are about to ally themselves to the God of David's and Jacob's family, i.e., they are going to group around a certain religious centre. This foreshows, though not explicitly, the future grouping of all the faithful around the apostolic college.

5. The *visibility* of the Church is foretold by the prophet in unmistakable figures, since the mountain of the house of God cannot be hidden, and especially since all nations flow unto it (Is. ii. 2 ff.).

6. The *indelectibility* of the Church also is clearly foretold by the prophet, because the figure of the mountain and of the flock-tower does not allow us to suppose any possibility of destruction in the Messianic theocracy.

7. Finally, the conversion of both the Gentiles and the Jews to the Messianic theocracy is so clearly foretold that in this regard we may look upon Micheas as the forerunner of St. Paul who has unfolded, in his epistle to the Romans, the special providence of God concerning the Gentiles and the Jews in such plain terms that he appears to write history rather than prophecy (xi. 25 f.): "For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceits, that blindness in part hath happened in Israel, until the fulness of the Gentiles should come in, and so all Israel should be saved, as it is written: There shall come out of Sion he that shall deliver and shall turn away ungodliness from Jacob."

## CHAPTER VIII.

### THE KINGDOM OF THE WORLD AND THE KINGDOM OF THE MESSIAS. DAN. II. 27-47

#### INTRODUCTION.

**1. OCCASION OF THE PROPHECY.**—Nabuchodonosor in the second year of his reign (B.C. 603-602) had a dream which the wise men of the Chaldeans were unable to recall—for the king had forgotten the dream—and interpret. God revealed both dream and interpretation to Daniel, who went to the king after the latter had issued the order to put all the wise men to death, because they could not satisfy his demands. The king in gratitude exalted Daniel above all the wise men of Babylon, and gave him a permanent home at the court, while his three companions were appointed administrators of the province of Babylon.

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—The Messianic character of the prophecy depends on the interpretation given of the “stone” cut out of the mountain without hands. *Explanations:* *a.* St. Jerome relates that the Jews and Porphyry understood by the stone the people of Israel, which would, according to these authorities, at the end of time overcome all kings and princes of the earth, and rule supreme among all men. But the words of the prophecy demand that the fifth kingdom shall rise after the other four have existed for some time while the nation of the Jews began before any of the four kingdoms came into existence. A number of other reasons against this view will be seen in the proofs for the Messianic reference of the prophetic stone.

*b.* Houbigant, Grotius, Cosmas Indicopleustes, and a few others explain the stone as referring to the Roman empire. The stone was cut out of the mountain, because the Roman power began on the Palatine hill; it has become a great mountain, filling the earth, because the Roman rule has extended over the whole world; Grotius ascribes an eternity of rule to the Roman empire by reason of the Church, which has its capital in the capital of the empire. *α.* But all these interpreters feel obliged to pass in silence over the circumstance that the stone was “cut without hands.” *β.* Besides, as we shall see in the commentary, the four kingdoms preceding that introduced by the stone cannot be explained as preceding the Roman empire, which agrees in its historical outlines with all the details of the prophet’s fourth kingdom.

*c.* The stone cut out of the mountain without hands is Jesus Christ. *Reasons:* 1. Jesus Christ is represented by a stone in other passages of the Old Testament (Is. xxviii. 16; Ps. cxvii. 22); 2. Jesus himself applied the figure of the stone to his own person (Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; Rom. ix. 32; I. Pet. ii. 4 f.); 3. the stone represents Christ’s humility and self-annihilation; he was cut out of the mountain of the seed of Abraham, or of the people of Israel, which was often represented by Mount Sion; the stone has become a great mountain by reason of Christ’s universal kingdom on the earth; 4. the Fathers, too, commonly explain the stone as referring to the person of the Messias, to Jesus Christ; the references to their testimonies may be seen in Kilber’s *Analysis Biblica* (2d ed., i. p. 459); 5. finally, we may add one or another testimony showing that the Synagogue understood the stone as referring to the Messias. The *Pirqé de R. Eliezer*, c. 11, applies to the Messias verse 35, in which occur the words: “but the stone that struck the statue became a great mountain, and filled the whole earth.” In c. 30 of the same writing, verse 44 is applied to the Messias, in which again there is question of the

fifth kingdom that shall have its origin in the stone cut out of the mountain "without hands." We need not add that verse 22, in which we have the preliminary prayer of Daniel, is applied to the Messiah in the Midrash on Genesis (i. 1, sect. 1); Abba Serungia gives as the reason for the Messianic reference of the words, "and light is with him" (Dan. ii. 22), the words of Is. lx. 1: "Arise, shine, for thy light is come." And in the Midrash on Lamentations (i. 16) Rabbi Bibi Sanguria said: "Light is his [the Messiah's] name; for it is said: The light dwelleth with him" (Dan. ii. 22).

d. Knabenbauer (Dan., p. 97) prefers another explanation of the stone, which appears to be more in conformity with the context of the passage, without destroying the Messianic character of the prophecy. Since the symbols in the preceding verses signify kingdoms, not kings, the stone should be referred to the Messianic kingdom rather than to the person of Jesus Christ. This view allows us more consistency in the explanation of the prophecy itself. For  $\alpha$ . it must be kept in mind that though Jerome, Maldonatus, Sanchez, Clarius, Estius, Menochius, Tirinus, Calmet, Reinke, Trochon, and others refer the stone to Christ, they nearly all refer the mountain, into which the stone grows, to the kingdom of Christ.  $\beta$ . Pererius, a Lapide, and Gordon follow the opposite course; they interpret the stone as signifying the kingdom of Christ, but then they pass over to the person of Christ.  $\gamma$ . Loch refers the stone to both, the person of Christ and his kingdom.

This modified view of the Messianic reference of the prophecy does not imply any substantial change in its meaning. For, after all, Christ is the head and, therefore, the principal part of his kingdom; it is, therefore, not strange that we find commentators passing from a prophetic prediction of the kingdom of Christ to a prediction of the person of the Messiah.

## DAN. II. 27-47.

And Daniel made answer before the king and said : The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers can declare to the king. But there is a God in heaven that revealeth mysteries, who hath showed to thee, O King Nabuchodonosor, what is to come to pass in the latter times. Thy dream and the visions of thy head upon thy bed are these : Thou, O king, didst begin to think in thy bed, what should come to pass hereafter; and he that revealeth mysteries showed thee what shall come to pass. To me also this secret is revealed, not by any wisdom that I have more than all men alive ; but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind. Thou, O king, sawest, and behold, *there was* as it were a great statue;<sup>1</sup> this statue, which was great and tall of stature, stood before thee, and the look thereof was terrible. The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass, and the legs of iron, the feet part of iron and part of clay. Thus thou sawest, till a stone was cut out of a mountain without hands; and it struck the statue upon the feet thereof that were of iron and of clay, and broke them in pieces. Then was the iron, the clay, the brass, the

<sup>1</sup> There was as it were a great statue. *a.* It may be asked why the kingdoms of the world were shown to Nabuchodonosor under the appearance of a statue representing the *human form*. The reason seems to be the fact that the kingdoms of the world contain within themselves whatever man has effected by his industry and whatever man can desire in this world. The kingdoms represent, therefore, all the power and glory of man, and are rightly symbolized by the human form. *b.* On the other hand, the kingdoms are represented by *only one* statue, because under whatever different forms human progress and industry may appear, they always oppose the kingdom of God in the end. The four successive kingdoms are, therefore, nothing but as many successive forms of man's opposition to the kingdom of God. *c.* The statue shown to Nabuchodonosor was *lifeless* in order to show that, however brilliant may be the endeavors of man externally, if opposed to God they are always without life and unproductive of real happiness. This fact has been well described by Jer. li. 58; Hab. ii. 13. *d.* The different *kinds of metal* composing the statue represent the different resources of man in his worldly striving. *e.* Finally, the whole statue, its material and its shape, is *scattered like chaff* in the wind, and thus the kingdoms of the world form a most striking opposition to the kingdom of the Son of man coming in the clouds of heaven (Dan. vii. 13, 14).



silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing floor, and they were carried away by the wind, and there was no place found for them; but the stone that struck the statue became a great mountain, and filled the whole earth.

This is the dream; we will also tell the interpretation thereof<sup>2</sup> before thee, O king. Thou art a king of kings, and the God of heaven hath given thee a kingdom, and strength, and power, and glory, and all places wherein the children of men and the

<sup>2</sup> We will also tell the interpretation thereof. In order to understand the interpretation of the statute and its parts more thoroughly, we shall first state the prophetic symbols under which the four kingdoms of the world were represented; then we shall give the different views of commentators regarding each particular kingdom.

1. *a.* The first kingdom is represented by the golden head of the statue (Dan. ii. 32), and by the lioness with the wings of an eagle (Dan. vii. 4). The prophet himself applies this symbol to Nabuchodonosor (Dan. ii. 37, 38).

*b.* The second kingdom is represented by the breast and the arms of silver (Dan. ii. 32), by the bear standing on one side, having three rows in his mouth, and being destined to devour much flesh (vii. 5), and by the ram pushing with his horns against the West, and against the North, and against the South (viii. 4). The prophet applies this symbol to another kingdom which shall rise after Nabuchodonosor (ii. 39), and to the king of the Medes and the Persians (viii. 20).

*c.* The third kingdom is symbolized by the belly and the thighs of brass (ii. 32), and by a beast like a leopard with four wings as of a fowl, and four heads, and great power (vii. 6), and again by the he-goat from the West, with a horn between his eyes (viii. 5). The prophet applies this figure to a third kingdom which shall rule over all the world (ii. 39), and to the king of the Greeks, the great horn between the eyes of the he-goat being their first king (viii. 21).

*d.* The fourth kingdom is typified by the legs of iron and the feet, part of iron and part of clay (ii. 33), by the fourth beast, terrible and wonderful, and exceeding strong, with great iron teeth eating and breaking in pieces, and treading down the rest with its feet, and wholly unlike to the other beasts (vii. 7). The prophet himself describes the fourth kingdom thus symbolized at greater length. It shall be as iron; as iron breaketh into pieces, and subdueth all things, so shall the fourth kingdom break and destroy all these. Yet the kingdom shall be divided, as the toes and the feet were part of iron and part of clay; in the same manner, the kingdom shall be partly strong, and partly weak, according to the composition out of clay and iron; and as the clay cannot be firmly mixed with the iron, so shall the fourth kingdom be mingled with the seed of man (ii. 40-43). And again, the prophet tells us that the fourth kingdom shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and shall break it in pieces; and the ten horns of the kingdom shall be ten kings; and another shall rise

beasts of the field do dwell ; he hath also given the birds of the air into thy hand, and hath put all things under thy power ; thou therefore art the head of gold. And after thee shall rise up another kingdom, inferior to thee, of silver ; and another third kingdom, of brass, which shall rule over all the world. And the

up after them, and he shall be mightier than the former, and he shall bring down three kings (vii. 23, 24).

2. Thus far we have stated the prophetic symbols with the corresponding prophetic interpretation. We must now briefly state the opinions of commentators concerning the four kingdoms :

*a.* Some writers regard the four kingdoms as belonging to four successive Babylonian kings, probably Nabuchodonosor, Evilmerodach, Neriglissor (who ruled instead of Laborosarchodos), and Nabonned. The fifth kingdom is then the kingdom of Cyrus, who must be regarded as the object symbolized by the stone cut out of the mountain without hands (Benzel, von der Hardt, Harenberg, Döderlein, Scharfenberg). Bertholdt has refuted this explanation at length, though it hardly needs refutation, since it does not satisfy the requirements of Daniel's text. The prophet speaks of kingdoms, not of mere kings ; and the character of the foregoing four kings is by no means such as the four symbols require (cf. Düsterwald, *Weltreiche und Gottesreich*, p. 36).

*b.* Other writers contend that the first kingdom is the Assyrian, the second the Babylonian, the third the Medo-Persian, and the fourth the Macedo-Grecian (Bunsen, Ewald). But this explanation directly contradicts the prophet's own interpretation (ii. 37 f.), who makes Nabuchodonosor a member of the first kingdom, and Ewald himself has retracted his former opinion in his "*Propheten des Alten Bundes*;" Zündel has, moreover, refuted this view with scientific accuracy (Düsterwald, l. c.).

*c.* Porphyry, Grotius, Bemann, Rosenmüller, Bertholdt, Zöckler, Jahn, and Mayer contend that the first kingdom is the Babylonian, the second the Medo-Persian, the third the kingdom of Alexander, and the fourth the kingdom of Alexander's successors, i.e., of the Diadochi (the Seleucidæ and the Ptolemies). *α.* But such a division of the same kingdom into two is at best purely conjectural; *β.* moreover, it directly contradicts a parallel passage of the prophet Daniel. For in viii. 5 the he-goat which came from the West and touched not the ground represents not merely Alexander, but the whole Macedo-Greek kingdom, while Alexander is symbolized by the notable horn between the eyes of the he-goat. Since the prophet is consistent in his symbols throughout, and since he employs in this latter passage one symbol for the whole Macedo-Greek kingdom, we cannot suppose that he uses in the second chapter a divided symbol to represent the same kingdom.

*d.* Hitzig and Redepenning have suggested the view that the first kingdom is that of Nabuchodonosor, the second that of his successors, the third the Medo-Persian, and the fourth the Macedo-Grecian. But not to insist on the fact that this explanation contradicts the unity of Daniel's symbolism—the other symbols represent kingdoms,

fourth kingdom shall be of iron ; as iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these. And whereas thou sawest the feet, and the toes, part of potters' clay, and part of iron ; the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed

and not mere kings—it, moreover, contradicts the text of the prophet. For Daniel says to Nabuchodonosor (ii. 39): "And after thee shall rise up another *kingdom* . . ." Hence he considers in the first place Nabuchodonosor's *kingdom*, not his person ; otherwise he could not speak of "*another kingdom*." Besides, the prophet says : "After thee shall *rise up* another kingdom ;" were the second kingdom identical with that of Nabuchodonosor, it could not be said to *rise up* after Nabuchodonosor (cf. Düsterwald, l. c., pp. 35–38).

*e.* A great number of authors contend that the four kingdoms described by Daniel are the Babylonian, the Median, the Persian, and the Macedo-Grecian (Ephrem, Porphyry, Cosmas Indicopleustes, Newton, Jahn, Dereser, Scholz, Bade, Loch, Reischl, Bleek, Delitzsch, Desprez, Eichhorn, Ewald, Hilgenfeld, Kranichfeld, Gausson, van Lengerke, Maurer, de Wette, etc.). But there are several circumstances that render this view wholly improbable : 1. According to the prophetic symbolism (the iron legs, the bear standing on one side ; ii. 32; vii. 5), the second kingdom must be a composite one. But if it be the Median, it is not composite. 2. It is evident from Dan. vi. 8, 12, 15 that Daniel regarded the Medo-Persian kingdom as forming only one. For in all these passages there is question of the laws of the Medes and the Persians, and that in the presence of the king himself. Had not the Medes and Persians been subject to the same ruler, the foregoing appeal would have been an insult to the monarch, implying that he was bound to act according to the laws of a foreign nation. 3. Again, if the kingdom of the Medes had preceded that of the Persians, the latter would have obtained supremacy in the land without any resistance on the part of the former. For there is no record, either in the writings of the inspired or of the profane writers, of any struggle between the Medes and Persians occurring in the territory of Babylon. 4. Finally, neither the Median nor the Persian kingdom alone could have been symbolized by the ram standing before the water, having two high horns, one higher than the other, and growing up (viii. 3); and still if the two dynasties had been viewed as distinct by Daniel, this symbol must have represented one of the two.

*f.* It follows from all that has been said, by way of elimination at least, that the first kingdom is the Babylonian, the second the Medo-Persian, the third the Macedo-Grecian, the fourth the Roman: this may be called the traditional explanation (Irenæus, Origen, Hippolytus, Eusebius of Cæsarea, Apollinaris, Cyril of Jerusalem, Ammonius of Alexandria, Jerome, Theodoret, Strabo, St. Thomas of Aquin, Pererius, Maldonatus, Estius, a Lapide, Sanchez, Rupertus, Tirinus, Calmet, Allioli, Reinke, Welte, Rohling, Kaulen, Mayer, Auberlen, Caspari, Füller, Hävernich, von Hofmann, Hengstenberg, Kliefoth, Gärtner, Menken, Preiswerk, Pusey, Reichel, Volck, Zeise, Zündel,

with the miry clay. And as the toes of the feet were part of iron, and part of clay, the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed

etc.). *Reasons for this view* : 1. If the fourth kingdom were not the Roman, but the Macedo-Greek kingdom, the little horn of ch. vii. would be identical with the little horn of ch. viii. But the little horn of ch. vii. cannot be identical with that of ch. viii. For the former grows out of one of ten horns, the latter out of one of four; the former destroys three other horns, has the eyes and the mouth of a man, and is destroyed together with the beast that carries it, while the little horn of ch. viii. has no such characteristics. And this difference is the more remarkable, since the prophet Daniel proceeds orderly in his prophecies, passing from general predictions to particular announcements; if then the little horn of ch. vii. were identical with that of ch. viii., it should be described more minutely in the latter than in the former chapter, while in point of fact the opposite is true.

2. If the fourth kingdom were not the Roman, but the Macedo-Grecian, it would be the same as that described in ch. viii. 8. Now this cannot be the case, because the beast which represents the fourth kingdom in vii. 7, as all admit, has ten horns, while the beast of viii. 8 has only four. Hence the kingdom represented in viii. 8 cannot be identical with that in vii. 7, i.e., with the fourth kingdom. Nor can it be said that in vii. 7 the prophet gives the minor divisions of Alexander's kingdom, while in viii. 8 he symbolizes only the principal ones. For Justin, Arrian, Diodorus, Dexippus, and Curtius tell us that the minor divisions of Alexander's kingdom amounted to as many as thirty; if the prophet intended, therefore, to indicate these, he ought to attribute thirty horns to the beast in vii. 7 (cf. Düsterwald, l. c., p. 109 f.).

3. If the fourth kingdom were not the Roman, but the Macedo-Grecian, there ought to be some satisfactory explanation of the ten horns; for the Macedo-Grecian kingdom has now passed out of existence and belongs, therefore, entirely to history. But whether the ten horns be taken as representing ten of Alexander's generals, or as symbolizing ten particular kings of the Seleucidæ family, or finally as expressing merely a round number, their explanation remains equally unsatisfactory.

*α.* The first explanation rests on the supposition that the generals of Alexander were at the time commonly regarded as ten. But the foundation of this supposition, the third Book of the Sibylline Prophecies (319 ff.), rests wholly on a false interpretation of the ten horns of Daniel; to interpret, therefore, the ten horns according to this authority is, at best, to argue in a circle. Düsterwald (l. c., p. 110, note) gives the names of the ten generals selected by Bleek, Amner, and Rosenmüller as represented by the ten horns; but the three lists are equally arbitrary. *β.* The ten kings usually enumerated as belonging to the Seleucidæ are the following: Seleucus I. (Nicanor); Antiochus I. (Soter); Antiochus II. (Theos); Seleucus



with clay. But in the days of those kingdoms<sup>3</sup> the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all these kingdoms; and itself shall stand for ever. According as thou sawest that the stone was

II. (Callinicus); Seleucus III. (Ceraunus); Antiochus III. (Magnus); Seleucus IV. (Philopator); Heliodor; Ptolemæus Philometor; Demetrius. But the three last named were not kings; nor has the attempt of Hitzig to supply the lacking names been wholly successful. He begins his list with Alexander, who is followed by his general, Antigonus, and Antigonus' son, Demetrius; after these three come the seven Seleucidæ kings of the preceding list. But how can Alexander be represented both by the fourth beast and by one of the ten horns of the beast? How can Antigonus and his son Demetrius be placed on the same line with the seven kings of Syria? Another enumeration of the ten kings, suggested also by Hitzig, has not been found more satisfactory. Starting from the fact that Antiochus Epiphanes must be the little horn, he endeavors to enumerate ten of his predecessors as symbolized by the ten horns. But he too includes Alexander himself, and two that were not kings at all (cf. Düsterwald, l. c., pp. 111 ff.).

4. The fourth kingdom cannot be the Macedo-Grecian (and must therefore be the Roman), because if the Macedo-Greek kingdom is the fourth, the second and third kingdoms cannot be satisfactorily explained. For supposing that the first kingdom is the Babylonian, as the prophet himself expressly declares, we must find two kingdoms between the Babylonian and the Macedo-Grecian. It has already been shown that the kingdom of Alexander cannot be regarded as distinct from the Macedo-Grecian; hence the only kingdom remaining is the Medo-Persian. But we have also shown that this forms only one kingdom: if then the Babylonian be the first of the four kingdoms, and the Macedo-Grecian the fourth, we have only the one Medo-Persian kingdom to supply the prophet's second and third.

5. Finally, it may be urged that the prophet's symbols for the first kingdom agree exactly with the Babylonian, those for the second with the Medo-Persian, those for the third with the Macedo-Grecian, and those for the fourth with the Roman. A careful reading of the prophetic symbolism will show the respective points of similitude.

<sup>3</sup> **In the days of those kingdoms.** The prophet describes the fifth kingdom under the following aspects: its origin, the time of its rise, and its achievements. 1. As to its *origin*, the fifth kingdom is founded by the "stone cut out of the mountain without hands." Commentators here remark the difference between the metal symbols of the preceding kingdoms—substances found only in the depths of the earth—and the symbol of the fifth kingdom—a material found on the highest mountains. Again, the metal must be prepared by the hand of man, while the stone is cut out of the mountain without hands, i. e., by God (cf. Luke i. 35). Then the metal is externally attractive, serving the greed of man and being of use for the various needs of life; the stone is without any value in the sight of the world,



cut out of a mountain without hands, and broke in pieces the clay, and the iron, and the brass, and the silver, and the gold, the great God hath showed the king what shall come to pass hereafter ; and the dream is true, and the interpretation thereof is faithful. Then King Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him, victims and incense. And the king spoke to Daniel and said : Of a truth, your God is the God of gods, and the Lord of kings, and a revealer of hidden things, seeing thou couldst discover this secret.

thus showing the uselessness of the kingdom of Christ from a worldly point of view (John xviii. 36).

2. *The time* of the kingdom originated by the stone, the prophet determines in the words "in the days of those kingdoms." But this clause admits a twofold explanation : either in the days of those four kingdoms of which there has been question, or in the days of the kingdoms represented by the ten toes of the statue and by the ten horns of the fourth beast. Since these latter are rather kings than kingdoms, and since Daniel does not insist on them at all in the second chapter, we must suppose that "in the days of those kingdoms" refers to the four great monarchies represented by the four principal symbols of the prophecy. The prophet speaks of "kingdoms" in this clause, though the former three must have passed away, as Jephthah in Jud. xii. 7 is said to have been buried in the cities of Gilead. The meaning of this prophetic figure is, therefore, that the fifth kingdom will rise up in the days of the fourth.

3. The *achievements* of the fifth kingdom are expressed in the words "it shall break in pieces and shall consume all these kingdoms," and itself shall stand for ever."  $\alpha$ . From the manner in which this destruction of the symbols of the four worldly kingdoms is represented (they are said to have become "like the chaff of the summer's threshing-floor" and to have been "carried away by the wind" [v. 35]), several commentators infer that the fifth kingdom is none but the glorious kingdom of Christ which will succeed the present order of things (Theodoret, Hippolytus, Tertullian, etc.).  $\beta$ . But it must be observed that this destruction of the worldly kingdoms by the kingdom of God is not necessarily a sudden and instantaneous act ;  $\gamma$ . again, the destruction is conformable to the nature of the fifth kingdom, which being wholly spiritual, its supreme rule too must be spiritual, so that the destruction of the worldly kingdoms effected by it amounts to a victory of its principles over the principles of the world.  $\delta$ . This victory will not be complete, it is true, till the end of time ; but in the mean time, the very foundation of the worldly kingdoms have been uprooted by the principles of Christianity, so that the final victory is only a matter of time, and requires only a favorable wind to carry off the chaff (cf. Düsterwald, l. c., pp. 127 ff.).

COROLLARIES.

1. The Messianic kingdom will, therefore, have its source and origin in an immediate interference of God in the order of things.

2. The kingdom will have an everlasting duration.

3. This kingdom will be the exclusive property of the saints of God, and will not be given into the hands of any one else.

4. The Messianic kingdom will destroy all kingdoms of the world: not as if no monarchy were compatible with the kingdom of Christ; but no kingdom which follows the worldly principles of the world as such, which is on principle opposed to the interests of God, shall be able to subsist with the kingdom of Christ.

5. The Messianic kingdom shall comprise the whole world, it shall be the stone that grows into the mountain, filling the whole earth.

6. The Messianic kingdom will begin at the time of the fourth worldly kingdom, and will reach its ultimate perfection at the second coming of Christ, when all Christ's enemies shall be finally put to shame. While the prophet Daniel, in his second chapter, insists more on the beginning of the kingdom with Christ's first advent, he is, in the seventh chapter, more explicit about the final completion of God's kingdom at the time of Christ's second coming. In the second chapter he promises a kingdom that will fill the whole earth; in the seventh chapter he treats of a kingdom that shall be given to the saints (cf. Düsterwald, *Weltreiche und Gottesreich*, p. 131).

## CHAPTER IX.

CANTICLE OF THANKSGIVING FOR THE MESSIANIC  
BENEFITS. Is. XII.

## INTRODUCTION.

1. **STRUCTURE OF THE CANTICLE.**—According to the metrical analysis of Professor Bickell (p. 201) the chapter forms two stanzas, each containing six alternately octosyllabic and hexasyllabic verses, the last verse of each stanza numbering, however, ten syllables. But in order to reduce the canticle to this form, the Professor has to omit the second line of the second stanza. If we adhere to the text as it stands in the common editions of the Bible, the second stanza contains seven instead of six lines: the first and second of these are octosyllabic, the third hexasyllabic, the fourth and sixth again octosyllabic, the fifth hexasyllabic, and the last decasyllabic. Professor Bickell's omission of the foregoing line would be correct, if it were certain that the first and second stanza are exactly alike in their structure. But Ps. cvii. shows that this is not always the case; and this irregularity is the more probable in the present case, because the additional verse here in question forms a kind of poetic repetition of the preceding line, a repetition wholly in conformity with the Hebrew manner of writing and thinking. Again, the LXX., the Syriac, and the Chaldee versions, and St. Jerome, clearly retain the clause rejected by Bickell; the commentary will show that the meaning of the clause exactly agrees with what precedes and follows it. We are justified, therefore, in contending

that, though the first stanza of the canticle contains six lines, its second stanza numbers seven.

All commentators agree that the two stanzas exhibit also the division of thought in Isaias' canticle. The first stanza describes the Messianic salvation, and the second, which begins with the same formula, describes the effects of this salvation. The chapter may, therefore, be compared with the canticle of Moses, in whose second part the effects of the people's delivery are celebrated. There is no necessity of dividing each stanza again into two parts, expressing respectively the words of the redeemed and of the prophet (Drechsler), or of supposing that the end of the first stanza forms a kind of interruption, exhibiting the announcement of the prophet (Delitzsch, Nägelsbach). For we may well suppose that the redeemed themselves exhort one another to praise and thanksgiving, as they do, in point of fact, in the beginning of the second stanza (cf. Ps. lxxvii. 27; lx. 6; xcvi. 4; etc.).

**2. MESSIANIC CHARACTER OF THE PROPHECY.**—*a.* The Messianic character of the canticle follows clearly from its very text. For the exhortation of the redeemed, "make his [the Lord's] inventions known among the people," shows that the divine praise is not limited to Palestine, but extends to the Gentiles. This is, in the Old Testament, commonly represented as belonging to the times of the Messiah (Is. ii. 2; xi. 10; etc.).

*b.* The context, too, gives the canticle a Messianic bearing; for the chapter closes what may be called the Book of Emmanuel, which begins with ch. vii. The salvation, whether temporal or spiritual, throughout this Book is represented as being due to the merits of the Emmanuel or the Messiah (cf. the chapters on "the Son of the Virgin," "the Prince of Peace," and "the Emmanuel"). Since, then, ch. xii. contains a hymn of praise for the benefits described in the preceding chapters, it, too, has a Messianic bearing.

*c.* The Messianic character of the chapter is also asserted



in the New Testament: John iv. 13 f. at least alludes to the waters of Siloe, mentioned by Isaias: "Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst for ever . . ." John vii. 37 furnishes another instance in which Jesus calls himself the water of Siloe: "If any man thirst, let him come to me and drink." Similar allusions to the saving waters of Siloe are found in Apoc. vii. 17; xxi. 6.

d. The references to the patristic testimonies in favor of the Messianic bearing of the chapter may be found in Kilber's *Analysis Biblica*, 2d ed., i. p. 360.

e. The tradition of the Synagogue as to the Messianic application of verse 3 is sufficiently established by the ancient practice of pouring out the water on the Feast of Tabernacles. The Midrash on Ps. cxvii. (cxviii.) 23 speaks, in connection with Is. xii. 5, first of the admiration of the Egyptians when they saw the change in Israel from servitude to glory on their Exodus, and then adds, that the words were intended by the spirit to apply to the wonders of the latter days (ed. Warsh., p. 85, b; cf. Edersheim, *The Life and Times of Jesus the Messiah*, ii. p. 724).

#### IS. XII.

And thou shalt say in that day :

I will give thanks to thee,<sup>1</sup> O Lord, for thou wast angry with me,  
Thy wrath is turned away, and thou hast comforted me ;

Behold, God is my saviour ; I will deal confidently, and will not  
fear,

Because the Lord is my strength and my praise,

And he is become my salvation ;

You shall draw waters with joy out of the Saviour's fountains.

<sup>1</sup> I will give thanks to thee. The redeemed nation speaks as if it constituted one moral person : a. The first motive which forms the foundation of the national gratitude is the *national repentance*, a penitent acknowledgment of the Lord's just anger. b. From this the speaker passes to a sentiment of *confidence and joy* in the Lord and his salvation. c. Then follows a brief description of the *benefit of salvation*, consisting in a comparison with an abundant water-supply

And you shall say in that day :  
 Praise ye the Lord,<sup>2</sup> and call upon his name,  
 Make his inventions known among the people,  
 Remember that his name is high ;  
 Sing ye to the Lord, for he hath done great things,  
 Show this forth in all the earth ;  
 Rejoice and praise, O thou habitation of Sion,  
 For great is he that is in the midst of thee, the holy One of Israel.

## COROLLARY.

The prophet proposes in this canticle a summary, as it were, of the Messianic work on earth. The goodness of God shall be made known to all the nations of the earth, and consequently the Holy One of Israel shall be great in

in a desert land. *α.* As the expressions of confidence and joy in the Lord allude to Ex. xv. 2, so does the comparison with the abundant water-supply contain an allusion to Ex. xvii. 6 ; Num. xx. 11 (i.e., to the water given to the suffering people out of the rock). *β.* Moreover, the words imply that the people will not again abandon the fountain of living water (Jer. ii. 13), and seek after the muddy waters of Egypt and Assyria (Jer. ii. 18), but that it will henceforth be contented with the silently flowing waters of Siloe (Is. viii. 6).

<sup>2</sup> *Praise ye the Lord.* *a.* The beginning of the second stanza resembles Ps. civ. 1 ; I. Par. xvi. 18. For as the delivery from the bondage of Egypt is a most apposite symbol of the Messianic liberation of the world, so does the canticle, sung on the occasion of the transportation of the ark to Mount Sion, form a most apt expression of the nation's gratitude for the Messianic benefits. The parallelism between Isaias' canticle of thanksgiving (xii.) and both Ps. civ. and I. Par. xvi. 18 cannot, therefore, surprise us.

*b.* In the opening lines of the second stanza the prophet exhorts to two things : 1. That the people should praise the Lord for his benefits : 2. that it should make known his benefits to other nations. The name of the Lord stands in this passage as a symbol of all that is known to us of God, either naturally or by revelation. Then the inspired writer repeats these same sentiments, exhorting the people to praise God, and to make his greatness known over the whole earth. This repetition shows the importance of the exhortation and the joyful enthusiasm of the speaker.

*c.* In the last lines the prophet addresses the inhabitants of Jerusalem : "Shout and jubilate, inhabitant of Sion, for great within thee is the Holy One of Israel." Here, then, we have a new motive for rejoicing and for praising God—his own greatness : this is the highest motive of pure and disinterested love that the prophet could have proposed to us. The fourth week of the Exercises of St. Ignatius dwells upon the same motive of divine love.

the midst of his people; in other words, God shall be better known and more glorified. This prophetic description of the Messianic work agrees exactly with the words of the high-priestly prayer of Jesus himself (John xvii. 4): "I have glorified thee on the earth; I have finished the work which thou gavest to me to do." The Messianic work is therefore God's glory on earth. With this testimony of Jesus agrees the testimony of the seraphim, beheld by Isaias in his prophetic vision (vi. 3): "And they [the seraphim] cried one to another; and said: Holy, holy, holy, the Lord God of Hosts, all the earth is full of his glory." To show that Jesus Christ has fully accomplished this task, the Church daily repeats the words of the seraphim by the mouth of her minister at the altar, using them as a sublime transition from the Preface to the Canon. And since all true Christians are bound by the same motive of disinterested divine love, the priest solemnly pronounces in the *Gloria* the touching prayer: "Gratias agimus tibi propter magnam gloriam tuam,"—"We give thee thanks for thy great glory."

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